

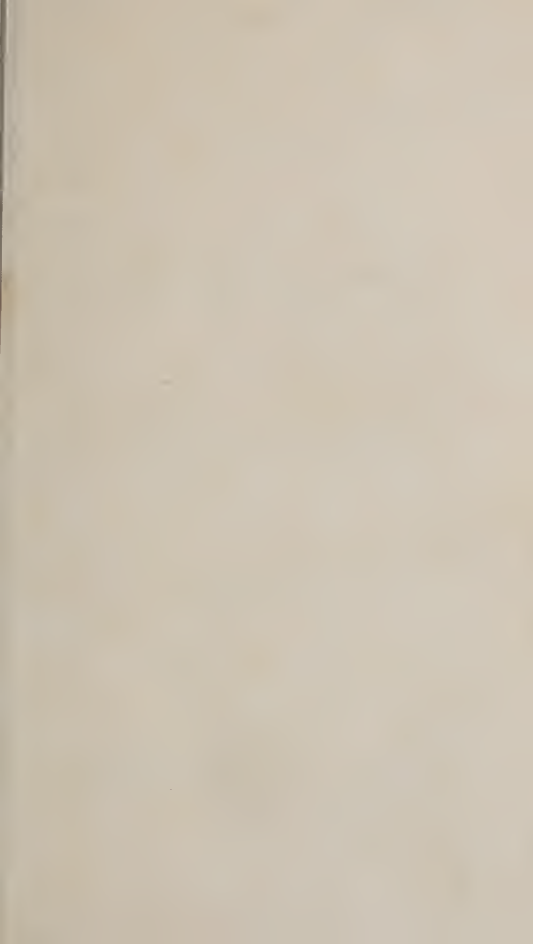




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A journal of the life,
religious exercises, and











A

JOURNAL

OF THE

LIFE, RELIGIOUS EXERCISES, AND TRAVELS
IN THE WORK OF THE MINISTRY,

OF

RUFUS HALL,

LATE OF


NORTHAMPTON, MONTGOMERY COUNTY,
IN THE STATE OF NEW YORK.

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JOURNAL OF RUFUS HALL.

It hath been on my mind, at many times, to leave some memorandums of the gracious dealings of the Lord with my soul; and notwithstanding my gifts and talents are not very large, and my services in life have not been very great, as I conceive, yet there may something be picked out of my journal that may be of use, at least to the rising generation.

I was born in the town of Exeter, Rhode Island, the 8th of the 6th month, 1744, of honest parents, Samuel and Dinah Hall, who were members of the society of Friends. They educated me, I suppose, in as good a manner as they were capable of—taking care to give me a little school learning, so that I can read tolerably well, and write and cypher sufficient for common business; at least I make it do. They took care also to get me to meetings often, and it had some good effect on me when very young; for I well remember the awful veneration I sometimes felt over my mind when sitting in those meetings; although I understood it not then, yet I believe there was something good at work in me at that early period of life.

When I was in my eighth or ninth year, I was visited with a fit of sickness; at the same time my mother was sick also, and a doctor that was a collegian attended us nearly all one winter, and we both

recovered. Our doctor wrote a small pamphlet on the resurrection, in verse, and got it printed; and when he came to settle with my father in the spring, he made a present of one of his books to my mother. On looking into it, she found he had treated the subject contrary to what she believed to be true; for he held forth a resurrection of the body at a certain day or time. She set no store by the book; but thinking it would induce me to get my reading again, which I had lost by sickness, she gave me the book. It being in verse, I read it with abundance of pleasure, and thought that the idea there set forth of the resurrection of the body, was true. After I came to riper years, I found Friends did not join with that doctrine, but held the resurrection in another light: yet I could not understand how they did hold it, so that I began to think they were in an error; for I thought such a learned man as doctor Walton must certainly be right, and I could have no notion of the resurrection, only what my little book set forth; so that I was blundered about it many years. Neither did I ever find out what the resurrection was, until I witnessed it in my own heart to be effected by the light of Christ arising in me, raising me from dead works into the life and power of God.

I have been particular in the relation of this circumstance, to set forth the strong bias that education and superstition may produce on the tender minds of children, and perhaps on some of riper age; and also to point out the care parents ought to have in bringing up children. For it appears to me, had it not been for this error that I had so strongly taken in, I might have been much further forward in my judgment concerning principles than I was; although

the Lord was good to me, he did not forsake me; but by degrees showed me the way I should walk.

Not long after this sickness, my father sold his farm, and moved into Dutchess county, in the state of New York. Here, being six or seven miles from a Friends' meeting, the roads bad and a mountain in the way, we could not get to meeting so frequently as usual, and the family became more and more corrupted by loose and unprofitable company, especially on the first day of the week. In the space of four years that we lived there, I became considerably corrupted, but all along thought that some time I would do better; not considering that putting it off for some other time, was making it harder for me to do it.

About the beginning of the commotions in 1756, my father sold his farm, and moved to a place called Oswego, within three miles of a Friends' meeting; but by this time I began to have a distaste for religious meetings, and a great relish for vain company, joking and singing songs. This was all unknown to my parents; for I knew they would not countenance me in such things. Thus I went on for some time, until I grew weary of myself, for I still had times of seriousness, and saw plainly if I went on at this rate, I should soon be undone: for horror of soul seized me, and I was convinced, if I did not repent and amend my life that everlasting destruction would be my portion. Thus I was brought into a state of seeking,* and at length I formed a resolution that I would take good heed to the secret motions in my

*Two pages are here missing in the original MS.—they probably contained an account of the author's first recognition of a Divine principle.

heart. Now I found myself constrained to forsake many things I had before allowed myself in; but the thoughts of leaving my companions came so close to my life, or the life I then lived in, that I let in the reasoner in this sort:—I am young, and why should I sacrifice the time of my youth in living a serious life? There are many good men that are grown old, who in their youth were as wicked as I am, perhaps more so, and it is time enough for me to repent when I am older, and it will then be easier to forsake wicked company; for men as they grow old, have not so strong an inclination for pleasure as young people have; and therefore it will not be so hard to wean themselves from it. Besides, it appears to me there is more liberty allowed to youth than to old age, or surely they would not have been endued with so much stronger inclinations to pleasure. With such like reasonings I was drawn off time after time, until I became almost entirely captivated by satan again, or at least so far that I allowed myself to do many things that did not give me satisfaction in some of my more serious moments: for all this time I had by intervals some visitations of Divine good. Thus I went on sinning and being reprov'd for it, for some time.

Although I attended Friends' meetings pretty constantly, it was merely in conformity to my parents; for I ever had a regard to them, though I did not always act consistent therewith; yet in attending meetings I mostly gave way to their requirings: and I can now say that I never repented it; but have many times been sorry I was not more careful than I was in obeying their commands fully; believing that if children who have religious parents, would

conform to their advice, though it may sometimes seem to be hard or even unreasonable, yet in time it would be found to be to their advancement in the best things. This I think I have learned by experience to be a great truth.

It was about this time, while my mind was in these struggles, that our worthy friend Robert Willis came through the country visiting families, and was at our house, and had a sitting in the family.— When I observed his serious countenance, I felt guilt in my mind and tried to sit in as by a place as I could, for I thought the Friend would discover my very inside. Thus wicked people are afraid of good men, although they are in truth their best friends. Robert had a favoured time in a very lengthy discourse amongst us, and towards the latter end of his testimony, he spoke so exactly to my condition, that I concluded nothing but Divine assistance could let him see it so plain and clear as he did. I was broken down into a flood of tears and silent lamentation for my undone condition, so that I began to think of covenanting with my God, that if he would forgive me, and favour me with his good will, instead of his displeasure, I would be more faithful for the time to come. When the sitting broke up, Robert took me by the hand, and in a tender, loving manner, said, “young man, see that thou do not endeavour to get from under the sketch of the net.” The whole family seemed much affected, and I think it was a peculiar favour from Divine goodness to us all.

The transgressing nature in me, notwithstanding, was so strong that the same day in the afternoon I renewed a resolution to go to a town meeting, and went to one of my uncles, on the way thither: with

several of my cousins and acquaintance I went to another cousin's house to spend the evening in merriment, but not without some considerable condemnation in my own heart. Some of them proposed for me to sing a song for them. I at first objected for reasons I was not willing to give. But they all insisted on it, as I had many times gratified them in that way; so after a great deal of persuading, I undertook it; but the conviction I felt was so strong that it affected my speech in such a manner that I believe I did not deliver my words distinctly. However I got through with my song, and they did not ask me to sing any more. Next day I went to the town meeting with my comrades, but was so convicted in my mind that I could take no pleasure in their company—so I came home, sick enough of my journey.

Finding I was now no company for rude people, I began to be weaned from them, yet did not think myself fit for sober company; so that I sought to be alone, and looked upon myself to be one of the most miserable creatures in the world. I began to think I had sinned the unpardonable sin against the Holy Ghost; though I did not know what that sin was, yet I knew I had sinned against light and knowledge, and I feared it never would be forgiven. I considered I had been favoured, both by the secret testimony of light and truth in my own heart, and my case had been laid open to me by the aforesaid friend Robert Willis: all which made my condition look gloomy to me. Thus I struggled as it were for life, for some days, and had only now and then a little glimpse of hope; till at length the Lord in his wonderful mercy was pleased to appear for my encouragement, and I

ventured again to renew my covenant with him, and he visited me in mercy and good will to the refreshing of my soul.

Now I had openings in my mind concerning the scriptures; passages would occur to my memory, and the signification of them did open in a remarkable manner; which served to confirm me that the Lord did in some measure own me.

One thing often came into my mind, that seemed to be a mystery—it was this; how a minister of the gospel knew that he was rightly called to that weighty work; or how did he know when to stand up and what to say? It appeared to me he ought to be divinely inspired, and I could not see how it was brought about. Not thinking it would ever be my lot to be concerned that way, I endeavoured to get rid of these thoughts as matters that need not concern me.

In the meantime I had several exercises to go through, and was not without some missteps, some of them not very small neither; yet the Lord was so good to me that I rather gained ground of the adversary.

I have now brought up my account to my twenty-fourth year, about which time I was married to Anne Hoxsie, daughter of Zebulon and Sarah Hoxsie of Oswego, now Beekmantown, Dutchess county. On this occasion I feel a freedom to make some remarks. I have ever looked upon it a very weighty engagement to enter into marriage covenant, and that it ought to be done in a solemn manner. I have thought it hath at some times been done in our meetings, so far as it was done there, in a satisfactory manner.—But when I have observed the large collection of Friends and sometimes others, that accompany the

couple to dine and spend the afternoon with one another, I believe it is not very profitable in common. There may not be any thing done that is heinous, yet in very few of these gatherings, if any, but there is more or less unprofitable talking, sometimes jesting, if nothing worse, which has a tendency to draw the mind off from that solemnity which ought to attend it when it hath been favoured with a good meeting. And it looks to me inconsistent with right order to have large gatherings at such times more than at other times. Would there not be more consistency in our conduct if we were not to invite so many to dine with us at these times? It seems clear to me it would be much better, and would ease Friends of considerable labour and exercise also.

I am not insensible that I have now touched a point that is tender with some—even good Friends. I am sensible of the strength of custom and force of tradition. Some will say these things have been allowed these many generations. Even good Friends have had and made great marriages, and they were thought well of, and Jesus Christ attended a marriage and wrought a peculiar miracle thereat, which seems to ratify it by Divine authority: and for aught I know thou art the first that ever opposed it. I answer, that my being the first, makes nothing in favour of the continuation: Friends having been in the custom a long time, of making large weddings, doth no more justify the practice, unless it is right and useful, than their keeping negroes in slavery ought to perpetuate that practice, which is now seen clearly to be very inconsistent. And as to Jesus attending the marriage, it no more tolerates making large preparations at such times in this gospel day, than his being circum-

cised, baptized, and conforming to many other Jewish rites, would tolerate them in this day. And I see not why his working a miracle at that marriage gives any more sanction to large weddings now-a-days, than it would have done had it been done at any other time. I see nothing in it only this,—the time was then fully come that Christ was to be made manifest to the world by miracles, and this was a suitable time; for he was one of the guests, and there was a large company, whereby he might appear in a conspicuous manner, and it would be a plentiful proof of the fact, that the world of mankind might be left without excuse.

Although this has been my settled opinion for many years, even before I was married; yet there was a large collection of Friends and others that came home with us, and great preparations were made, but I believe my wife and I were clear of it, and tried what we could not to have it so: the force of custom was so strong with our parents that they could not be prevailed upon to omit making preparations, even at both houses: which was a burden to me and my wife. It seemed rather a day of sorrow than a day of rejoicing, by reason of the multitude of people, and some vain ones too: that on the whole, there was hardly weight sufficient to bear down the lightness.

I do not mention this in any wise to cast reflections on our parents; for I believe they were concerned for us, and wanted to do for us so that we should be profited in the best things by our coming together. But I have often thought, if friends could be sensible of the exercise these gatherings at marriages bring on many Friends, they would, for the

love they have for their friends, entirely omit making preparations at such times more than at other times.

Thus we were joined in marriage in Friends' meeting held at Oswego, the 26th of the 1st month, 1769, and began together a world full of troubles, some share of which we took upon us even the first day of our marriage. For although our nuptial joys were in their prime at that day, yet our minds were brought into such an exercise on account of the inconsistent conduct of some of the guests, that the bitter seemed to devour the relish of the sweet.

After some months we went to keeping house in a new log house that I had built for that purpose on my father's land, expecting to settle there for life. We were well suited for a considerable time, enjoying one another's company and fellowship in perfect peace and tranquillity. Meantime my mind was exercised in a religious line, in different ways; for by this time I had become more settled, and stronger in the faith; and sometimes a necessity was laid on me to bear testimony in my conduct to the truth of what I believed to be right; an instance of which was this—A little before I was married, I got me and my intended wife each of us a curious pair of brass shoe buckles—no Friends then that I knew of but what allowed of wearing plain buckles, and these were plain but curiously made; so I put mine in my shoes and wore them a few times; but I became uneasy about them and began to consider how buckles were first introduced, and it appeared with a good degree of clearness, that it was a spirit of pride that first invented them—and although I had no proof of this, only the testimony of what I took to be

truth in my own heart, yet I fully believed it; and I thought that wearing them was in itself maintaining and cherishing that same root of pride, and therefore I could not feel easy to wear them any longer: so took them out and put in strings, which I have made use of ever since, and have found perfect peace in it. Another, something like it, was thus: I thought, according to custom, I must have a pair of gloves to be married in, and accordingly bought a pair for that purpose; but before the time came, I was made to see that it was nothing but a superstitious custom; therefore I never put them on my hands for that purpose; but, it being a very cold day, I took a pair of coarse yarn mittens, which were much more warm and convenient. Such things may seem small matters to some; but as they concerned my true peace, I found myself under a necessity to be obedient, not despising the day of small things.

Now about this time, or not long after, the mystery concerning the ministry, before hinted at, was opened to me, and it was effected in a dream. One night as I lay in bed, I thought I was at our meeting, sitting in my usual seat, and felt a concern on my mind to speak in public. I felt as I had never done before; and there seemed such an undeniable evidence in my heart that it was my duty to stand on my feet, take off my hat, and declare certain words to the people, that I was fully convinced, if I omitted it, I should be deeply condemned for it. So I thought I stood up and began to declare; and as I spoke I felt an increase of concern and of utterance, so that I spoke very powerfully for some time; which seemed to bring a great solemnity over the meeting, and a public Friend that sat in the high seat, took

me by the hand and led me up into the gallery while I still spoke to them. Soon after, the energy of my spirit grew so strong, that the exercise of my mind awakened me. So that now I was fully satisfied as to that matter: for I thought that if ever I should have such a feeling and evidence in a meeting as I felt in my dream, it would be my duty to preach; for I believed this to be preaching the gospel. From this time some secret thoughts would at times pass my mind, that some time I might be called to publish the gospel. This brought a great dread over me, and I tried to persuade myself that I was entirely unequal to the task. Thus I laboured along in the deeps, and attended our meetings, sometimes feeling very poor and lifeless, and then again I received some strength, and sometimes great encouragement, though it was through hard labour. One day I had been to meeting, and after I came home thinking of my exercises, I wrote as follows:

How have I been led to day as it were in the wilderness until I was an hungered and thirsty, and almost spent with poverty of spirit! Oh! how did I cry unto the Lord for strength, being sincere in desiring help of him that is able to give strength: and my desires were granted. For as I lifted up my eyes, behold the heavenly manna was given me to eat, and the waters of life were poured out from the rock that Israel drank of in days of old; which was like the balm of Gilead, or like the ointment that ran down Aaron's beard, even to the hem of his garment. Thus have I met with the Lord, who was like healing balsam to my soul.

After this, being at a meeting at Oswego, I felt a motion on my mind to declare a sentence or two in

a public way; but the cross in my nature was against such a work, and a great struggle I had in me between doing and omitting, and I did not give up to the requirings of Truth. A sense of my unfaithfulness stuck close to me for several days, by which a greater willingness was wrought in my mind, and I came to a conclusion that if ever I felt the like motion again I would endeavour to give up to it, let the consequence be what it might. After this conclusion I felt more easy.

It was several weeks after this before I was tried in that way again; when I felt as great unwillingness to give up as before; but dreading the consequence of disobedience, I at last gave up in great fear, and with dread on my mind, spoke these words, or to this import, "It is weightily on my mind to say, it is not by might nor yet by power, but it is by my spirit, saith the Lord." I expected to say something more by way of explaining the sentence; but a damp came over me as I stood, and I thought it was better to sit down short of what was before me than to speak without perfect clearness: so I sat down, and the meeting seemed to be in a solemn pause for some time. I felt great peace of mind all that day. The way became more easy with me afterwards, in regard to my public appearances, tho' still under the cross; and it is even so to this day, although I am now nearly fifty-four years of age, and have been more or less exercised in that way by turns ever since.

Now outward trials began to surround us. My oldest child, a fine promising daughter, about the age of two years and eight months, was taken with fits, which proved to be the falling sickness, and ruined

her, so that she was helpless almost all the time, till she was nearly nineteen years old, when she died.

Another circumstance was discovered about this time: I found my father was so much in debt, that he must unavoidably sell his land to pay his debts, and there was no hopes of any thing being left for me, as I had expected; so that I should be under a necessity of moving somewhere, and had no money to settle myself with; which was very alarming, being low in the world, and neither of our parents able to help us. After some time, I resolved to go to Saratoga, a new settlement in Albany county. So in the fall of the year, I think in 1773, with the advice of some of my friends, I went to Saratoga, and bought the farm I now live on; which is now Easton, instead of Saratoga. In doing this I run myself above ninety pounds in debt. I went home and hired thirty pounds to make a payment—having a crop in the ground at Oswego, sufficient if it did well to answer the hired money. The next summer I went and put in a small crop on my new farm. It was all wilderness when I bought it, and I struck the first stroke with my own hands that was ever struck with a view of clearing it. I built a little log house on it, and went home and prepared for moving my family.

While this matter was coming about, another exercising circumstance opened in view, which was the unhappy war between England and America. So that we were likely to be surrounded with difficulties, having a poor helpless child in our family, being in debt, and the expected distress of a tedious war; and what was more, there was no meeting of Friends nearer than East Hoosack, which was forty miles—the monthly meeting one hundred and ten miles, and

the Quarterly meeting, half the time one hundred and twenty, and the other half one hundred and seventy miles: so that we were likely to have very little benefit of meetings. But it happened about the time I bought there, that several Friends from Nantucket and Dartmouth came and bought also, so that by the time I moved my family, there were about seven families that were members of society; and Providence so ordered it that we soon had a meeting amongst us, which was held at the house of Zebulon Hoxsie, my brother-in-law.

I got here with my family the 26th of the 1st mo. 1775. And now we had to encounter with the many difficulties of settling in a new country, having an increasing family,—being in debt, and a terrible war at hand; for the first battle in the continental war was fought the summer after we moved. So when we looked at outward circumstances, things appeared very gloomy.

In the 5th month, my father and mother, sister and brother, moved here also, into my house. So we went to work for our living, and attended our little meeting, which was held some time in probation, but after a while it was settled by the monthly meeting. Then we built a log meeting-house, and the meeting increased fast by Friends moving from other parts. Our monthly and Quarterly meetings were at a great distance, and it usually fell to my lot to attend them twice, and sometimes three times in a year; which was no small task under the circumstances I was in; for by this time Friends were fined for their non-conformity to the warriors' requirements, and had their goods and stock distrained from them greatly to their damage.

In the year 1777, the war increased to a great degree. By two remarkable dreams which I had this summer, I thought I was apprized of some great trials that were coming. Not long after, we had the news that the English men-of-war were endeavouring to make their way from New York up Hudson river, and that a large army was marching under general Burgoyne from Quebec, in order to come down the river so as to meet and join the men-of-war, and by that means cut the country in two, and so overcome it; which put the people in a great consternation; and it actually proved to be so, so far as it was suffered by the over-ruling power; for general Burgoyne made a rapid march towards us, so that by midsummer he was within thirty miles of us to the northward, and the men-of-war had come up the river within about seventy or eighty miles. This was about the beginning of wheat harvest. Then did confusion appear in almost every face; and what made it more so, was, it was reported and was true, that general Burgoyne had many hundreds of the Indian natives; which struck a very great dread on the people in every place, and they prepared to flee as fast as possible, so that within four or five days after the army to the northward came within thirty miles of us, the people in our quarter were mostly gone, some one way and some another, taking with them all that they could, which yet was but little. They went in haste, some in wagons, others on horseback, and others again on sledges on the bare ground, other some on trucks or carriages that run on a sort of wheels made with the end of a large log sawed off and holes made through the middle and put on axletrees—and many more fled away on foot as fast

as they could, both men, women and children—all obliged to leave the greater part of their substance as to a living behind them, at the mercy of the enemy.

Now Burgoyne came down within five or six miles of my house and made a stand, and the army lay within a few miles of us for several months, so that they, and the continental army, before the campaign was broken up, destroyed all that was left by the inhabitants and swept all clean before them. There were about ten or a dozen Friends' families and some few others, that stayed and stood the storm through, and we all suffered more or less by being plundered by both parties: for this little remnant of us lived on what the warriors called hunting ground; that is, partly between the two armies of general Gates and general Burgoyne. Although they plundered us, they did no great hurt to our persons, some few instances excepted.

Not long after the English army made their stand here, the men-of-war that had got as far up the river as Esopus, went back again, and general Gates marched his army in order to attack the English, and came to Stillwater and made a stand there; so that the two opposite armies were so near one another that some of their encampments were within two miles of each other: and they lay in this sort two months or more, before they came to a general engagement.—All this time, we were in a deplorable situation; for their scouting parties on both sides were almost every day at, or in sight of some of our houses, and we often heard them firing upon one another; but the skulking Indians seemed to strike the greatest dread, the more so because we could not converse with them:

but they did not do so much damage by far, as to plundering, as our own people did.

One day the Indians came to our meeting just as it was breaking up; but they offered no violence: their warlike appearance was very shocking, being equipped with their guns, tomahawks and scalping knives: they had a prisoner and one green scalp taken from a person they had killed but a few hours before: but they went away without doing any violence. To give a relation of every trying circumstance that we were afflicted with this summer, 1777, would fill a volume; suffice it to say, things continued in this sort till about the middle of the 10th month, when the two armies came to a general battle, which began in the morning, the sun about two or three hours high, and lasted without any cessation till night; and in the night there was a continual roar of small arms, like the roaring of waters running down great falls and dashing against the rocks, besides hundreds of cannon were fired also. The wind being high that day, and to the westward, we could hear it very perfectly, and even the smell of powder was perceivable. It was an awful day indeed, to consider of the great slaughter that must be made, and spilling of human blood, and all done by those that call themselves christians!—as opposite to a christian spirit, and to the very nature of the gospel dispensation, as darkness is to light. What a deplorable state is mankind sunk into, that the eye of the mind should become so darkened that they will endeavour to reconcile the great command to “love your enemies, do good to them that hate you and despitefully use you,” with Hate them, kill and destroy them all that you

can! Is it not even a shame to the very name of a christian?

Although Friends suffered much in their estates in this time of trouble, yet they suffered little bodily punishment, except that some few were cast into prison upon supposition of being disaffected persons; but they were not detained long.

Thus this storm of confusion ended; for Burgoyne was beaten, and was made willing in a few days to capitulate, and lay down his arms, and all dispersed, and we were favoured again with a sort of a calm. Although the war did not end till some years after, yet it did not rise to any great height afterwards in these parts.

I have dwelt longer on this unpleasant subject of the troubles in the war, because there hath been a generation born and grown to be men and women since, that do not know the afflictions of their parents in those times; and by reading these lines, they may have some idea, at least, of what their forefathers have undergone for their sakes, and for the sake of their testimony to the Truth,—that they may be encouraged to maintain the like testimony in their day and time; as it is not unlikely that some of them may have as great trials as we had, and may be greater. But I firmly believe the day is approaching that the lamb and the lion shall lie down together in peace; and the people shall beat their swords into ploughshares, and their spears into pruning hooks, and they shall learn war no more—for there will be no need of it—all men shall be at peace: then will universal love and good will subsist amongst mankind in general. But there is a very great work to be done for and in man, before this will come to pass.

I believe it will be brought about through the faithful labours and suffering of those that are enlightened with the day-spring from on high, and these dark fighters and warriors shall have no part nor lot in the work.

Now I believed I had seen the end of my second dream; for the fight between the two armies was on the spot of ground that appeared in my said dream. There were many hundreds, if not thousands, slain, and many of them were not buried, or at least so poorly that their legs and arms were out of ground, and some quite naked, who lay and stank,—so that they were food for the crows and other ravenous birds and beasts.

I shall now return to other matters. After our troubles were somewhat over, Friends were so encouraged that they came and settled in these parts so fast, that in a short time we rose from a little meeting to a preparative, and soon to a monthly meeting, held circularly at East Hoosack and Saratoga, forty miles distant: a meeting was also held on probation at Danby, forty miles northward of us. We had to attend monthly meeting every two months, forty miles—sometimes to attend meeting at Danby, forty miles—and once in three months to attend the Quarterly meeting at Oblong and Purchase; one of them one hundred and twenty, and the other one hundred and eighty miles from Saratoga. So that some of us were obliged to be from home a great deal of our time in attending meetings,—of which service the greatest part fell on my brother-in-law, Zebulon Hoxsie and myself. Yet, through the goodness of God, in all our difficulties and trials, we never wanted bread, nor suffered much for any necessary of life. But we were

obliged to be very industrious when at home, working early and late for the support of our families.

Friends increased fast in number in these northern countries, and things looked prosperous in the main; but I was not without some doubts at times, for I was sixty pounds in debt for my land, and by reason of the troublesome times, there was no likelihood of paying it soon, and the interest going on; so that about the year 1780, I fell under discouragement for fear that by not paying my debt so soon as it was wanted I should bring a scandal on the blessed Truth—and I came to a conclusion to sell my land if I could find a chance to better my circumstances. On hearing of land about thirty miles to the westward, at a place called Galway, that was to be let out on long leases, my brother and I with a number of others went to see the land; but it appeared to be so broken, and so heavy timbered, that we concluded not to take it up; so we came home: and not long after I sold fifty acres of my land, and gained so much by the sale that it set me clear of debt, for which my very soul did rejoice. I had remaining about eighty acres of land, and it looked likely I might shortly need more, for my family increased fast, and we had now six sons, good hardy boys; but I felt willing to trust that hand for future sustenance that had sustained us to this day. Although my sons have been partly necessitated to learn trades; yet they have been successful in their calling, and appear likely to do well as to a living. I think there is much more satisfaction in seeing them industrious and prudent in getting an estate for themselves by their labour, than there is for parents to be much concerned to leave a great estate for their children

who do not know the getting of it. How many missteps have I seen of this nature! Some entering into branches of great trade in order to help their children, which has nevertheless been a certain means of ruining both parents and children. The parents have thereby involved themselves so as to become insolvent, and the children have proved prodigals, greatly to the shame of society and their own irreparable loss. Others again, in good circumstances, have sold their small but convenient farms, and gone back in the woods, and bought new lands, on purpose that they might give each of their sons or children a good large farm; and thereby have put themselves in old age under many difficulties of various kinds, and their children have lost ground in the best things by being taken away remoté from meetings.

Well, but some will say, surely it is right that some should trade, for trade is really useful to the community: and it is right also to cultivate the new countries, as it encourages industry and makes room for the next generation. I answer, these arguments are all good in their places; but then, let the young man that hath little in the world—that hath good learning and good credit, and is capable, but yet weakly in constitution, trade;—and the hardy, well young man, go into the woods, and get him a farm sufficient to bring up a family; and let him go to work and pay for it. Such industrious, prudent people seldom fail of succeeding. This method being pursued, there would be no more complaints of old men becoming bankrupts and insolvent, or their children prodigals; or old men being benumbed in their limbs and senses by hard labour on new land

for their children; but all things of that nature would work in their proper channel. The trader would trade, because he had no other way to get his living; and the farmer would go into the woods to live because of necessity; and if he got no more land than what he could occupy in the way of farming, it would remove another great burden that many lie under; and that is, the oppression of so much speculation which raises the price of new lands. It would become easy for a young man to settle in the new countries; yea, I plainly see while I am penning these observations, a long train of advantages that would arise by these hints being observed in general. But suffice it to say, that it looks clear to me that mankind in general would be much happier both in this life and in that which is to come.

After I got released from my discouragements, I attended our monthly and Quarterly meetings with diligence, and Friends increased in these northern parts very fast. I was often from home on Truth's account—to visit meetings that were held under committees, and to visit friendly people that had requested the care of Friends;—for there were many that became convinced of Friends' principles and joined in society with them: and it became necessary to set up meetings in many places where meetings had not been held before: so that at this day, 1798, there are in these northern countries, a Quarterly meeting at Easton (formerly Saratoga) and four monthly meetings; East Hoosack, Easton, Saratoga on the west side of the river, and Danby in Vermont. And in the compass of these monthly meetings, are eleven settled meetings for worship, besides divers that are held in a state of probation: the whole containing

about three hundred families and parts of families of members.

I have made this computation with a view to set forth the growth of Truth in this land; and although it hath been my lot to spend abundance of my time these twenty years and more in attending monthly, Quarterly and Yearly meetings—and in visiting the families of almost the whole Quarterly meeting, and also in visiting requesters, which required journeys of forty, eighty, a hundred, and even two hundred miles; yet when I take a view of my labours, I cannot conceive that I have been of any great service toward the propagation of Truth; but it rather seems to me, if there hath been any great service in gathering the people into the true sheep fold, it must be imputed to other Friends. Our friend Robert Nesbit, deceased, hath been of eminent service in this work; he was a man of sound judgment, quick in apprehension, zealous for the cause of Truth, sharp in his testimony against sin and wickedness, yet very tender to those that were under trials and afflictions of any kind: so that I think at some times he might be called a son of thunder, and at others a son of consolation. But the Lord hath taken him away in the prime of life, and it seems to me his departure is a great loss to Friends in these parts—though I have no doubt it is his eternal gain.

On the whole, I conclude, that the work of reformation and the gathering of Friends in these parts, must be imputed to the divine assistance of the invisible Power, and not really to any man.

In the year 1792, an exercise came upon me which was very trying: I had drawings on my mind to visit Friends in New England—and the burden grew

so heavy that I could have no peace, and then I opened it to some Friends, who encouraged me in it. So I laid it before our monthly meeting and obtained their certificate in the forepart of the year 1793—and it was endorsed at our Quarterly meeting at the Nine Partners in the spring following.

About the 12th of the 8th month, I set out from home in company with my brother-in-law Zebulon Hoxsie—we went pretty cheerfully on to the Nine Partners in two days, and attended the Quarterly meeting—spent one day at my wife's father's, then went to the Branch on the Oblong, and were at their first-day meeting. 20th. We set out for Hopkinton, through Connecticut, which was a lonesome travel of three days' journey among the Presbyterians: but at last we arrived among Friends at Hopkinton, where we appointed a meeting; which was a great trial to me. Having never been much concerned in appointing meetings before, I had many thoughts what might be the event of so weighty a matter. But seeing no way to avoid it without shrinking from what appeared to be my duty, I ventured to proceed; and when meeting time drew near the weight if it grew heavy, and I let in the reasoner in this sort: what if thou should be silent to-day, how wilt thou fare, seeing thou art a stranger here in these parts, and it is likely there will be divers that will attend who are not members amongst Friends, and they will be disappointed and dissatisfied, and call thee a fool or a crazy man! At best thy gift is but small: perhaps if thou says any thing, it will hardly give satisfaction; for thou knowest when travelling Friends appoint meetings, the people that attend generally expect a great deal of preaching. Such like reasonings had like to have

overcome my faith. But in the height of these cogitations, I rose up, left the house where I was and betook myself to the fields, and so into the woods out of the sight of all men that I knew of, and there I poured out my spirit before the Lord in great humility to this purpose: Lord, thou knowest the integrity of my heart—thou knowest it was not in my own will that I undertook this journey; but it was in obedience to what thou gavest me to believe was a duty required of me. Thou knowest I have put my trust in thee, believing thou wouldst not require any thing without giving ability to perform the same. Now therefore, as I have hitherto trusted in thee alone, I beseech thee not to leave me in this trial: for it is in thy power to sanctify my labour to thy honour and praise, whether it be to speak in public, little or much, or in being silent. And now I am resolved in that little faith thou hast given me, to attend the meeting, and there give all up into thy hand; for thou art best able to order it to thy honour, and that is all I seek. I matter not what men shall say of me—only vouchsafe to give me a sense of thy good presence, so that I may not sink under the weight of thy work. And the Lord was mercifully pleased to give me a little strength, so that I went to the meeting, which was laborious in the forepart, but ended to good satisfaction.

Next day we had a meeting at Westerly—an old decayed meeting and meeting-house; but it proved a good meeting to me, notwithstanding a right religious concern amongst the few Friends in that place was, I think, at a low ebb. We then were at Richmond-town on first-day, and next day at the monthly meeting at South Kingston; both of which were labo-

rious times, occasioned by a sense of the want of a living concern for the good of our Zion. Next we had a meeting at South Kingston, lower house, where the life of religion seemed very low, which made hard labour at first; but afterwards under a sense of some tender desires amongst the youth, I was favoured to detect the one and encourage the other.

28th. At Greenwich preparative meeting—which appeared to be in a low situation as to the life of religion, and a great want of living concern among them. Next day, at Cranston—also a low time; yet there are a few at that place that are well concerned. Then had a meeting at Foster, to some satisfaction. Here I was straitened in breaking up the meeting; an aged, plain-looking man sat next to me, and I could not feel a perfect freedom to give him my hand; yet I did it. I was afterwards told he was not a member among Friends, but sat in the foremost seat and frequently had the care of breaking up the meeting. So then I did not wonder at my feelings about him, and could have wished I had kept closer to them. However, we advised Friends to be more faithful in maintaining order in their meetings—to hold them more in the power of Truth, and not suffer one that was not in full unity to have the ordering or breaking them up. On the 31st, we had a good meeting at Scituate. The 1st of 9th month, and first of the week, we were at Providence—this meeting in the forenoon I thought was very lifeless, but it was some better in the afternoon. Next day, we were at Cranston monthly meeting—then rode to uncle John Green's at the Forge, and stayed all night with our aged uncle and aunt, who seemed very glad of our company.

We, then rode to Joseph Green's on Canonicut island: the family being relations were very glad to see us; and we attended their meeting to good satisfaction. Lodged at Joseph Green's, whose kindness to us I believe will not be easily forgotten. Their son Joseph and daughter Anne seemed as though they could not do too much. And here I may say, we found a whole family of honest hearted, plain Friends; which I think was the first of the like kind that we have met with since we came into New England: all which made our visit on this island very comfortable.

Crossing the ferry to Newport on Rhode Island, we were at an adjournment of their monthly meeting, and went to see our very aged uncle, Ladowick Hoxsie, who appeared to be in low circumstances of life, health and strength, and almost a child again through old age—so we left some money in the care of our friend Thomas Robinson, to keep him from suffering as far as that would go, and took our leave, never expecting to see him again. We then went to Portsmouth, and next day had a meeting at Tiverton. An old stragglng traveller that appeared to be hardly in his right mind, and very likely had been a teacher in some society and broke, came to the meeting and made much disturbance. After sleeping and snoring, he awaked and began to speak by way of preaching, and went on at a high rate. I expected some Friend would silence him; but none did; till, at length, fearing he would ruin the solemnity of the meeting, I requested him to make as short of it as he could. He instantly took his seat, and soon appeared to be asleep again. So I had an opportunity to relieve my mind. But the old man waked again and began to speak in commendation of what

had been delivered, more than I was willing to hear; so I broke up the meeting, and the people went out of the house while he was speaking, and left him till the last. I thought I had cause to be thankful for that day's work—having been favoured several ways.

We spent a day at Little Compton, visiting some families; but it seemed to be dull work: so we went in company with our friend Jeremiah Austin, to Westport, and had a favoured meeting there—rested one day at Lovet Tripp's, writing letters home—then had a meeting at Centre, and were at Aponegansett preparative meeting. Friends here seemed to be in an easy way of doing business, so that we had some service amongst them—and our labour appeared to be kindly received, and Friends generally glad we were there. Then went to Newtown preparative meeting; dull also, and very little care taken of disorderly walkers; so that we had more work to do at this place, and were favoured to get through to some satisfaction, at least to ourselves.

We then went to Acoakset and attended their monthly meeting, where the life was very low; but through Divine favour it ended to satisfaction. Then we were at the first-day meeting at Little Compton, and the day following, at Aponegansett monthly meeting—here the savour of Truth arose into good dominion in the public service that I and my friend Stephen Buffington had therein; and it was lively in transacting the discipline; so that I think I may say, it was one of the best meetings we had been at since we came to New England. Having been at divers that were more or less cloudy, dull seasons to me, and now having clear sunshine, it seemed very comfortable, and my heart felt thankful for this great

favour. After meeting we visited Thomas Hicks and wife, which I thought was time well spent; they being like a father and mother in Israel, and their conversation truly strengthening to me.

Next day we were at Bedford monthly meeting. Lodged at our kind friend, William Rotch's—attended a small meeting at the head of the river Accushnet, and another at Long Plain. Here are some hopeful, well-concerned Friends, and I trust there will be a revival among them—although they have had a sifting time, occasioned by a public Friend's being disowned, who drew off divers others—but they even now are grown weary of their living.

21st. Had a laborious time at Falmouth; but thro' Divine goodness the meeting ended to satisfaction. Next day and first of the week, we were at Sandwich—the meeting appeared dull and almost lifeless, which made it hard work for me, a stranger that came in much at unawares to them; yet I found a necessity to sound my little trumpet in a close manner amongst them, which relieved my mind, if it did no good to them. We then rode to Yarmouth, and had a meeting there—it seemed to me to be a little poor meeting, and few there that appeared to be livingly concerned for the prosperity of Zion.

25th. At the preparative meeting at Pembroke—which was small, and low as to the life of religion. After which we rode to our friend Thomas Rogers's at Marshfield, and stayed two days in that neighbourhood, visiting some families. Before I came here, I expected to go from this place to Boston, and to a long train of meetings down below or eastward of Boston; but finding a stop in my mind as to pursuing my journey that way, it became trying to me to find

which way to go, or what to do. But endeavouring to keep the eye of my mind steadily on the cloud, at length it arose off the tabernacle and seemed to go toward Dartmouth Quarterly meeting, about fifty miles back where we had come from. This was contrary to my expectation; but keeping my eye to the opening, it appeared clearer and clearer, until I became fully convinced of it—and there being several days to the time of the Quarterly meeting, we visited some families in Hanover, and were at their first-day meeting at Pembroke, which I thought was a better meeting than the other I was at there—also was at an adjournment of their monthly meeting: then went to Long Plain, and attended their select preparative and monthly meeting of business, which was comfortable to me.

After which we went to Aponegansett, or Dartmouth, and attended the select and Quarterly meetings, to satisfaction; then rode to Dighton and were at their first-day meeting, where my mind was much pressed down under a sense of the great inconsistency of appearance in the members of the society; which occasioned some close labour amongst them in a public manner; for I thought there was not much danger of exposing those that had exposed themselves so much already. After meeting, we rode to Swanzey, and were at their monthly meeting; and next day went to Providence and dined at our friend Moses Brown's—then went to the Quarterly meeting at Smithfield, and attended the meeting of ministers and elders, and also the meeting for sufferings: all which were greatly to my satisfaction, and I felt thankful for the many favours received.

Having observed the openings of Truth from the

first setting out on this journey, as well as observed the shuttings thereof from time to time, I was now brought to a stand again, having Boston still in view; but I could not see my way clear to go that way, and being within three days' journey of home, my mind was drawn that way also. But feeling in a resigned state, all further service in the line of travelling from meeting to meeting at this time was taken off me: I felt greatly released, and the way homeward looked like clear sunshine. So we set out, and got home the 15th of the 10th month, having been gone a little more than two months, and attended about forty-four meetings.

After my return, I had great peace and satisfaction for a long time. Sometimes I felt as though I had been new made over—and as if I had come out of one world of trouble and confusion, into another of joy and pleasure; and I enjoyed a good degree of heavenly peace and tranquillity.

Now peace and plenty smiled on our land, and Friends increased fast in number as well as in wealth; an inclination to become rich in the things of the world prevailed; also entering into great trade,—running in debt,—laying out great business in the farming way, and erecting spacious houses and other buildings, now became very common; and striving to excel one another in grandeur, took up the time of people too much in general, and Friends were not clear,—which caused abundance of labour for honest Friends, by reason of too many neglecting the attending of meetings, and being stupid and drowsy when there, and not paying their just debts, and divers other things that might be mentioned, occasioned a

general visit to Friends. At the Yearly Meeting held in New York in the 5th month, 1795, divers deficiencies came up in the answers to the Queries, and a concern arose that a reformation might take place in the society: a committee was appointed to attend the several Quarterly meetings, with advice that committees be appointed to visit all the families of Friends belonging to the Yearly Meeting. Pursuant to this advice, the Quarterly meeting at Easton appointed a committee of fourteen Friends, men and women, to perform the visit. It appeared to be a very laborious task, by reason of the remoteness of many of the members, and what was more discouraging, the great inability and weakness of mind in those that were appointed to that arduous task.—But believing, if it was rightly done, it might be of singular service,—there not having been such a visit since the settlement of Friends in this country, now more than twenty years,—the committee took courage to attempt the work, and met at Saratoga, on the west side of the Hudson; and after sitting together to feel our strength renewed, four of us were given up to make trial, viz. Nathan Eddy and myself, with Elizabeth Baker and Mary Dean. But Nathan Eddy being under a necessity to go home for a few days, Elijah French concluded to go with us until Nathan joined us. So we set out in great humility of mind, and visited some families of that meeting,—then went to Greenfield and Galway. Here Nathan Eddy met us, and we visited a number of families, and then returned to the meeting of Saratoga, and so home; having been out about two weeks, and visited forty-nine families, we were much re-

joiced in believing the work was owned by the great Master.

The 19th of the 11th mo. we again proceeded on the service at Saratoga, and visited divers families for the space of two days. At length we came to where a family lived, or rather stayed, in a little smoky hut, and not a chair to sit on; so we sat down, some on the bed, or such place as they slept on, some on tubs, and some on pumpkins, and the small children on the floor. After we had sat awhile, Nathan Eddy spoke to this import, That he had heard of a heaven and a hell, here on the earth; but that this did not seem much like heaven, living in this house. Whereupon I was much troubled, for fear he was too light in his mind; and as I was grieving about it, it came livingly into my mind that there was a better heaven and a worse hell in this world, than living in a good or a bad house; and that was a sedate, peaceful mind, or a discontented and quarrelsome one; and was led to show the advantage of the one and the disadvantage of the other: so that before the sitting ended, I got over my jealousy for my friend Nathan, believing there was a hand of Providence in it; and it seemed to learn me not to judge before the time.— We were afterwards told, the man of the house was a drunken, quarrelsome person, and was sometimes abusive to his wife.

We went on from house to house, sometimes tried one way and sometimes another, and yet were preserved to our great admiration; and then set out to visit some families that lived scattering and remote from the meeting at Saratoga, to which they belonged, at a place called Newtown, and one in Balltown.

We were out at this time eight days, and visited twenty-six families.

22d of 2d mo. 1796, I set out with Mary Dean and Elizabeth Baker to visit Friends about Lake Champlain, it being about one hundred and fifty miles to the furthest settlements. We rode about forty miles to our friend Aaron Hill's, who went with us the next day; and in two days we got to Vergennes, to the house of our friend Thomas Robinson; and then went on to Peru, where we visited several families. Then set out for the Grand Isle, or South Hero, and visited all the families on that island, which were about nine in number; and we had to believe there was a precious seed there, which will be preserved as Friends continue in faithful obedience to known duty. So we left the island, and went on the ice up the river Lamoile, about seven miles, to Milton, and then set off for Ferrisburg—visited some families on the way, and had some service in the monthly meeting at Ferrisburg. Here we visited several families, and then went to Monkton; and having gone through this neighbourhood, we set out for Bristol. There we visited two families, being all there were in the place: then attended meeting at Ferrisburg, and visited some families, which was the last of our labours in that country.

Now having gone through all the families about Lake Champlain, being seventy and more, we were at liberty to return home. So we set out the 22nd of 3d mo. and in three days and a half we reached Samuel Dean's in Queensbury, and next day came home, and felt truly thankful, having been out about five weeks.

29th of 8th month. I set out with Nathan Eddy to

visit the Friends of Queensbury, about thirty miles from my house. There Ruth Hull, wife of Daniel, and Elizabeth Dean, late Baker, joined our company in the service. In some families we had hard labour; a worldly spirit having too much place in the minds of several Friends, who being so much taken up with the cares of this life, could hardly find time to attend religious meetings; and by giving way to the enemy from time to time, some had become so blinded that they saw but little necessity of attending meetings. Whence other disorders had crept into families, and amongst the youth; such as going from plainness, which often leads to keeping company, and marrying out of the unity of Friends.

Our women Friends not being well able to travel with us so far, we two men went and visited some families at a new place called Thurman's patent, and then came back to Queensbury and visited several other families. We then came home, having been gone about twelve days, and visited thirty-one families.

5th of the 10th month, I set out with my wife's sister, Alice Hoxsie, to attend the monthly meeting at Danby, and to visit the families of Danby meeting. We had in this visit the company of Stephen Rogers and Lydia Kelly. Then went to Sharon and Stratford, and visited the few Friends of those places.— We also took a few families on our way homewards; and were gone about three weeks, having rode two hundred miles, besides going from house to house.

The 5th of the 1st mo., 1797, my friend Nathan Eddy and I set out to visit Friends at Pittstown, and Reuben Peckham concluded to go with us. We were gone from home about a week, and visited

twenty and more families. Some little time after, my wife and sister Alice, with her husband, Zebulon Hoxsie, and myself, visited the families of Friends in Cambridge, which took two days, wherein I had good satisfaction in the main; this was in the latter part of winter, 1797. In a few months after this, Nathan Eddy and I visited the families of Friends at White Creek, which took about eight days. The Lord preserved us through all, and we returned home with great peace of mind.

After I got through this arduous task of visiting families, another great exercise came upon me: I had some sense of it at times divers years before; but now more powerfully I felt a stream of love to run towards Friends, and some of the Baptists, Methodists and Indians, in the Western Territories, Genesee, Niagara and Oswegatchie countries. So in due time I laid my concern before our monthly meeting, and obtained their full concurrence in a certificate for that purpose in the 4th month, 1798, and also the concurrence of our Quarterly meeting in the 5th mo. following.

But before proceeding on this visit, I had some close exercises at and about home. In our meeting at Easton, at one time I had hard digging to get down to the spring of the waters of life; and my mind was borne down under a painful sense of earthly-mindedness. But as I was favoured to continue wrestling till the break of day, I witnessed life to spring up to my refreshment and renewed encouragement. In this state, it was opened to my mind, that "blessed are they that hunger and thirst after righteousness; for they shall be filled." Not that they may be; for the promise is sure, and never fails when the mind

is sincere, wrestling and waiting in faith, nothing doubting. But it seemed to me that too many in the meeting were in a low, languid state of mind, and ready to say, "Give us of your oil; for our lamps are gone out."

In the 4th month, I attended the funeral of Elizabeth Cook, daughter of Leonard Cook; and she having been a steady, exemplary young woman, there were many of the neighbours and friends attended. Our friend, Stephen Buffington, of Aponegansett in New England, who had lately recovered from a sickness which had confined him at Danby all the winter past, now coming to Easton, was at this funeral, and was remarkably favoured in testimony among us. It was indeed a very solemn opportunity, at the close of which my soul was bowed in supplication to Almighty God, that he would carry on his own work, as he is all wisdom, power and strength, and seeing that without his Divine assistance we poor instruments can do nothing.

In the 5th month, as I was returning from our meeting, in which our friend Abiel Gifford had an encouraging testimony, I fell in company with a woman Friend whose husband being rather of intemperate habits had sold his farm, and was about to move his family into the new country of Chenango, about one hundred and forty miles from this place, and a great way from any Friends' meeting. This was a very great trial to his wife, who appeared to be a sincere-hearted Friend, and I felt much sympathy with her in her exercised, afflicted condition; so that after parting with her, my mind became greatly tendered in fervent prayer to God for her preservation in the Truth. Under this exercise, I thought I saw

in the light, that the Lord would gather a people to his praise somewhere not far from where that woman Friend was going to settle; and I felt a freedom to make this record of my thoughts and the openings on my mind concerning the spreading of Truth in the western parts of the state of New York, whether I ever live to see it or not.

9th of 6th mo. Having had it on my mind to visit the meeting of Friends held at Pittstown, I set out in company with my friends, Zebulon Hoxsie and John Gifford; and next day attended their meeting. It was a low time with me in the fore part; but at length a little life arose and gradually increased, so that I was favoured to clear myself fully, and to my own satisfaction and peace. After this, feeling some draft of love to visit some friendly people at a place called Petersburg, about nine or ten miles from Pittstown, I gave up in simplicity of heart to go, and was accompanied by John Gifford and our friend Simeon Brownell. When we got within two or three miles of the place, it opened in my mind that it would be right to have a public meeting among those friendly people, which brought a great weight over me; but I said nothing about it till we got to the house of one of them; where we were very kindly received. Then I told them what had been on my mind for some miles; and the man and his wife appeared much rejoiced, saying, they believed there would be entire freedom among their neighbours to attend such a meeting; and that they would do all they could to spread notice. So we lodged there; and the next day had a highly favoured meeting among them: in which doctrine flowed with great strength and clearness, much to my satisfaction and peace. Blessed be the Lord

forever: he is leading me and instructing me according to his good pleasure, to be faithful to small motions of life as well as greater discoveries of his Truth.

6th mo. 12th. In contemplating the many favours I have received of latter years, I felt truly thankful to the Father of mercies for his gracious dealings with me. He hath led me safely through the various dispensations allotted me, and conducted me in paths which I knew not; that I might behold his power in my preservation, and acknowledge that it was all of his mercy and goodness; to whom alone the praise is due.

I also remember a season some years past, when the Lord seemed to hide his face from me, and as it were to close his ears from hearing my cries. It was a time of great poverty of spirit, for about the space of three years; in which I was closely tried with a state of darkness, stupidity and drowsiness; insomuch that sometimes when I came out of meetings, I almost came to the conclusion to decline going any more. It seemed to me as if the Lord had left me to the buffetings of satan, and that he would never more favour me with the smiles of his countenance. This led me to examine and consider what I had done to offend him; but I could not discover any thing in particular. So great was my trouble at times, that when alone, I have cried out, Lord what have I done to offend thee in such a manner that thou shouldst thus forsake me? If I perish, Oh! let me perish at thy feet.

But in all this time his preserving power was underneath and kept me from sinking, though I perceived it not. There was a something always so close to me, that when meeting day came, I felt wil-

ling to go again, though perhaps again as closely tried as before. Yet there were a few intervals during this trying dispensation, when the Divine presence unexpectedly broke in upon me and was powerfully felt; so that I concluded I was not altogether forsaken of the Lord. But although this season of fasting in spirit seemed long, yet have I been preserved through all to this day. And now the Lord is feeding me daily with spiritual food, by which my soul is animated and encouraged to diligence in his service, and therein feel a sweet satisfaction as the reward of my labours. O ye poor, tried souls, give not out. There is yet balm in Gilead, which will heal all your wounds and sores, as ye stand fast in the faith of Jesus Christ.

14th. Attended our monthly meeting; but it was to me a day of much close exercise in relation to setting out on my religious visit westward. The way not being open for the Friend who had proposed to go with me as a companion, occasioned a great trial to my mind. I seemed to myself like a vessel lying in the dock loaded and ready to go to sea, but waiting for a convoy, and therefore not fit for any service at home. However, as I endeavoured to submit to this disappointment, and patiently wait the Lord's time, which I have found to be the best time, the next morning my friend Matthew Rogers came and offered his service to go with me as a companion in this journey. After some conversation, I felt quite easy to accept his kind offer, he being well concerned and exemplary in his deportment. Being thus encouraged; and after taking a solid opportunity with my dear wife and family, I parted with them in great tenderness, and we set out on the 16th of the 6th mo.

1798; went on to our friend William Barker's at Ballstown, and next day, being first of the week, we attended Friends' meeting there; in the latter part of which, some life arose and I was favoured in a good degree to relieve my mind.

18th. In company with William Odell, a minister, of Ballstown, we attended a meeting appointed at a place called Charlton, among a few tender-hearted, seeking people; some of whom were Baptists, and others had been brought up among the Presbyterians. It was a very satisfactory opportunity, in which gospel doctrines flowed freely towards them, to my admiration and peace of mind: William Odell also had good service there. That evening we came to the house of our friend Job Briggs at Duanesburg; and next day, had a trying meeting at that place; in which the spring of life seemed so much shut up that I had to wade as it were in the deeps in answering the requirings of the heavenly Master. 20th. Had a meeting about six miles north of Duanesburg, which proved to be a very satisfactory one. A free flow of gospel love attended, in which I laboured to the great ease and encouragement of my mind; having had a deep trial the day before about appointing a meeting at that place: but it ended so well that I was strengthened to put by all reasonings, and went on to Charlestown, parting with William Odell who had been truly helpful to me thus far, having a good and convincing gift in the ministry in which he laboured faithfully while with us. The loss of this dear friend's company seemed rather trying to me; but being fully sensible that I must not put my trust in man, I said in my heart, If the Lord be on our side, whom shall we fear? Thus, feeling his owning hand to be with

us, we had a meeting in a school-house next day, to good satisfaction.

22nd. We had a meeting in another school-house about five miles northward, but the service was somewhat marred by the late and irregular gathering of the people, owing to a want of care in spreading notice. It is a great pity that people who undertake to give notice of such meetings should be so careless as not to spread proper and general information. On first-day, the 24th, we had a meeting at Sharon, in Thomas Almey's barn: the people being mostly Presbyterians and Baptists, I had to labour in the ministry to convince them of the usefulness of silently attending to their own gifts within, of which they seemed to be much ignorant. After this meeting, which ended to satisfaction, we went to visit a woman Friend who lived seven miles from any other members of our society. We found her in a lonesome condition, but glad to see us; and after a solid opportunity with her and her husband, we returned to Thomas Almey's. While here sitting in the house, my mind was reduced to a state of great poverty; and seeing a book lying near me, I opened it, and finding it to be the Journal of John Woolman, I read four or five pages: in which I found such encouragement that I closed the book with joy in my heart, and took fresh courage in God. In the afternoon we set out for Otego, and lodged at the house of a friendly man in Cherry Valley, who with his wife entertained us kindly; yet I felt somewhat uneasy, lest they should think we rather crowded on them for entertainment, in order to save our money; being there among strangers. I told them this was not the case; but that I had a concern on my mind to visit

the scattered members of our society, as well as some other well inclined people in those wilderness lands; and hearing of him, we had thus come to see him; which he seemed to take kind: and next morning as we sat at breakfast, a solemn covering was brought over us, and it proved a good season to all present; so that I left them well satisfied with the visit.

We went on to Cooper's-town, where we stopped to let our horses rest a little; during which we went to see a widow woman with whom we had some serious discourse concerning the spiritual warfare. Divine light and life attending, although we were outwardly strangers, we felt the unity of the spirit flow freely, and the woman was greatly tendered, though quite fashionable in her dress and appearance. Thus the Lord opened the way for service unseen by us, and carried us through it by his Divine wisdom; leading his dependant children safely on in a way they knew not: blessed be his name forever.

26th. We had a meeting, at Otego; then went to my brother, Green Hall's at Oxford; and after resting a few days, we had a large meeting in his barn on first-day, considering it was a newly settled place. In this meeting I felt much engaged to lay before the people the necessity and usefulness of attending to the inward Teacher, as being far preferable to any outward teaching whatever, and more certain than that of ministers, books, or even the scriptures themselves,—the inward Teacher being the only criterion to prove them all by. Next day, had another meeting about six miles westward, near Chenango river; it was small, yet I thought was owned by the good Master. We then returned to my brothers, and were detained several days on account of my companion's

horse not being fit to travel: so I went to work, being loth to spend any of my time unprofitably.

7th mo. 6th. We set forward in company with my brother Green and his wife about seven miles up the Unadilla river, where we had a meeting at Matthew Corkin's, a Methodist, in the town of Norwich. It was exercising in the fore part, but the Lord was pleased to manifest his owning presence toward the conclusion; for which I was thankful. My sister Lydia Hall returning home, the rest of us went on and lodged at the house of a friendly man named Young Smith. Next morning we had a tendering opportunity in the family, which seemed like a seal to my mind that the Lord was with us. So we set out with renewed courage, and travelled through very bad roads about twenty-four miles further up the river, to a place called Brookfield. In this neighbourhood I had a prospect of finding several members of our society, and was not disappointed. We found a number of Friends settled here, and on first-day had a considerably large meeting with them and others, in Stephen Hoxsie's barn. This opportunity was eminently owned of the heavenly Master, and my mind was livingly opened in setting forth the necessity and advantage of attending diligently to the gift of Divine grace, as the principal thing to depend on to show us the right way for us to walk in, and to unfold all Divine mysteries to our minds, needful for us to know, as appertaining to our duty towards God; and that without this criterion we could not understand even the scriptures in a right sense: neither can any preach the gospel, nor yet be rightly benefited by hearing the gospel preached, without it. These things were opened with great clearness and satisfaction to

my own mind, and I believe Truth reigned over all that day. The people were very orderly, still and attentive, especially while I was declaring the truth among them; it may indeed be called a blessed meeting that will not soon be forgotten.

At the conclusion I desired those that did own and hold themselves to be members of our society, to keep their seats, and favour me with an opportunity of conference with them. I was not a little surprised when I saw the number that remained; and on conferring with them, found there were more than thirty in the neighbourhood who had a right among Friends. Divers of them had lived there some years, and were not under the notice of any monthly meeting that they knew of. When they removed into that settlement, it was so remote from Friends that they knew not what monthly meeting would own them. Their situation excited my sympathy; and we gave them advice, and wrote a few lines to Hudson monthly meeting, it being the nearest, setting forth their case as needing brotherly assistance and care. So we parted from them in tender love, and travelled thirty-two miles by way of Paris Hill, Clinton, and Stockbridge, to Oneida, an Indian town; where we found five Friends (three men and two women) from Pennsylvania; the men endeavouring to instruct the Indians in husbandry and smithing, and one of the women Friends was teaching some of the female Indian children to read, sew, knit, &c. We tarried all night with them, sympathizing with and encouraging them in their arduous task. Next day we took our leave of them and travelled on toward the Genesee country, passing through another Indian town; and in the evening arrived at an inn near Onondaga, where

we lodged. Next morning, the inn-keeper having told us there were some of our sort of people lived not far off, we went back about a mile and a half to see them. The woman was a member, and I thought a valuable one, the husband not, though a tender, sincere man: both of them were very kind to us; and I concluded to have a meeting there next day; which was accordingly held, being chiefly composed of women, it being a very busy time among the men, though a number were present. The Lord's presence was felt, and as I was declaring the Truth to them, I was led to speak of the convictions that strike the mind when any one puts forth a hand to steal, also to set forth the heinous nature of such an act. As I dwelt on this subject, I noticed that several appeared to be so struck as to hang down their heads. This gave me some uneasiness lest they should suppose I was judging them as being addicted to thievery: so to obviate that thought, I told them that the same light which showed them it was wrong to steal, would, if faithfully followed and obeyed, lead them into all truth; which was the subject then before me. After meeting, I was told that a man was there, who had been convicted of stealing, and confessed it a few days before; and that was the reason of what I observed, as the man sat very near me.— So it appeared that my testimony was like a two-edged sword, cutting both ways; blessed be the Lord for all his wonderful favours to a poor instrument in his hand: and let all the glory be ascribed to him forever and ever.

13th. We left our friends Phineas Tyler and wife, in a tender state of mind, and travelled toward the Genesee country. Next day we came to my

cousin John Green's, and visited several families in the neighbourhood; and the day following went on our journey, till we came to the remarkable sulphur springs, where we stopped and viewed these wonderful works of nature. Here we observed several large springs near together, which send forth their waters out of the bowels of the earth; and as they run down the hill and rocks, collecting in a stream below, much of the water evaporates, leaving the sulphur in such quantities that cart loads might be gathered. A great portion of this appears to be genuine brimstone, which may be used for such purposes as it is needed. After we had satisfied our curiosity in seeing this wonderful work of Divine Providence, we went on to Nathan Comstock's in the town of Farmington, in which Friends mostly reside, and lodged there.

16th. On our way to see our friend Abraham Lapham, passing by a house I felt a motion to go in, which I mentioned to my companion. We went in and found two women and some small children, with whom we sat down in silence, till my mind was Divinely favoured to speak of such things as arose; and which they seemed to receive with seriousness; so we parted with them in tenderness, and went to Palmyra to lodge at Abraham Lapham's. Next day we visited Caleb Macomber and wife,—then Jeremiah Smith and family; and on the 19th attended their meeting, which was on the whole a favoured opportunity. Next day we were at an appointed meeting about seven miles from Farmington, among the Methodists and Baptists. In this meeting I was engaged in gospel labour in such a remarkable flow of love towards the people, that I

was under some difficulty to keep steadily on the right ground in my communication. We afterwards visited several families of Friends, and again attended the meeting at Nathan Comstock's, which was a very trying season. I laboured among them in a close, searching manner, and felt peace in the discharge of my duty. We then visited some other families, and had an opportunity with a large number of young and some elderly people, wherein the life flowed freely in counsel towards them. In the night following I awoke, and a concern revived which I had felt towards a young woman whom I saw some days before at a Friend's house. I had expected to leave the settlement in the morning; which brought on a close exercise lest I should go away leaving something undone that I ought to have done. So when morning came, way opened for me to write her a few lines, which gave me ease, so that I felt perfectly clear to leave the Genesee settlement; and we pursued our journey towards Buffalo creek, about thirty-eight miles. Lodged at an ordinary, and set out next morning to go through the woods about thirty-two miles, to a town called Tonnewanto. After we had got about one-third of the way through the wilderness, it began to thunder and rain, which continued about four hours; during which we travelled through divers swamps and low grounds till we were exceeding wet and muddy: yet we were favoured to reach the Indian town in safety, by about two hours sun; where many of the Indians came out of their wigwams to look at us, and seemed good natured. They kindly showed us the way to a sort of an inn kept by a Frenchman, where we lodged: but the company of travellers there were very profane, and worse than

the Indians, who were very civil, and came in to see us, but I could not converse with them, except by signs, and these I was not certain they understood.

25th. Set out and travelled near thirty miles thro' the uninhabited wilderness (although we met with several Indians who appeared glad to see us) till we came to a ferry at the outlet of lake Erie. In crossing this ferry, we asked the boatman if he could tell us where any of our friends lived on the west side of the lake. He directed us to Abraham Webster's, about five miles, where we arrived in good season, and felt truly thankful that we were again among our friends after three days' journey through the dreary wilderness. After resting one day, we proceeded to visit a number of families in the settlement; and had a remarkably solid and satisfactory opportunity in the family of a friendly man, named Adam Burwell. The Divine presence did so evidently favour us all that tears of joy, as well as counsel flowed freely to our great encouragement and strength. Thanks be to the Lord forever, for his wonderful love and mercy. So we parted in much tenderness and with tears, and came to the house of a Friend, where we lodged: but it was a trying night to me. Before we came here, we had given out word for a public meeting at a Friend's house; but now we were informed of much uneasiness that appeared between said Friend and his neighbours, and great disunity among Friends in this settlement. This grieved me so much that I was almost ready to repent that I had appointed the meeting, lest I might be the means of strengthening them in something that was wrong; so great was my exercise that I slept but little that night. Next morning, the 28th, we visited

another Friend and his family at Point Ebena, where we heard something of the same complaint. Thence to another Friend's family, where the complaint of the other party was detailed to us in like manner.— This still increased my exercise, and my load of grief, though I was favoured with renewed strength to bear up under it.

29th. We attended said meeting which was large, many of the neighbours coming in; and I had a highly favoured time in gospel testimony among them. After the public meeting, I had a select opportunity with Friends, in which I had some close, trying work; returning on their own heads what they had loaded me with; and telling them that if they did not endeavour to become reconciled to one another, they would dwindle and come to nothing—I also desired of them in future never to divulge such things to strangers, and especially to travelling public Friends. I also pressed upon them to endeavour to settle the matter, if possible, even now before they parted: which they did, and brought about an amicable settlement, and a good degree of unity was restored.— So I had cause to be thankful for the favour, and lodged that night at Asa Schooley's where the meeting was held.

Next day we visited the families of John Cutler, John Herrit and Joel Morris. The day following, in company with our young friend Abraham Laing, we set out to visit some Friends and friendly people at a place called Short Hills. On the way, we stopped to see the wonderful works of the hand of Providence, at the falls of Niagara. When we came within about three miles of the great falls, on looking toward the outlet of the lake, we discovered a large body of

mist or fog arising therefrom, which ascended to a great height in the air. On drawing nearer, we observed the stream or current of the water to run more rapidly, and with great swiftness, till it came within half a mile of the grand pitch or ledge of rocks; and then the waters were so hurried down what seemed as a rocky hill, that they became rolled up as in large heaps, with such a roar and foam that it was like a lather of soap-suds, and so run to the top of the clift of rocks where it fell off, about one hundred and sixty feet perpendicular, all in one solid column of water, in the form of a semicircle, as near as I could judge of the space of about half a mile in length. It then met an island in the lake, perhaps twenty rods in width, beyond which another column of water gushes over the ledge in like manner as the other, only it is straight and forms no curve. We went down to the very rock over which the water falls, and stood and looked off, or down into the pit or cavern where the water fell. But Oh! the awfulness and amazement which I felt! I have no characters or language that can describe the sight to any person who has not seen it; neither is it possible, I believe, for any one to conceive one half of the great wonder, or the great body of smoke or mist it casts up,—so thick that no eye can penetrate it; and there appears to be many acres of the river entirely of a white foam. As I was looking on this marvellous work of the Almighty hand, I thought what man in the world could behold this place, and contemplate it but a moment, and yet deny the existence of a Supreme Being? surely not one on earth.

8th mo. 1st. We went to Pelham, or Short Hills, and appointed a meeting to be held next day; which

we accordingly attended; but it was to me a low time as to the feeling of that life which crowns such opportunities. I however endeavoured to ease my mind of what I felt as a duty, and got some satisfaction.

Here I think it right to give some account of a remarkable deliverance of the hand of Providence, which happened, as I was informed, about six years before. A terrible hurricane raged in this place to such a degree that it blew down and destroyed all the timber for thirty miles in length and one mile in width: insomuch that I could not discover one tree of any bigness that stood whole. It was also so violent for another mile in width that it destroyed about one half the timber; and at that time and in this place, there lived ten or a dozen families, whose houses were all shattered, and some of them blown down and entirely ruined; yet not one person was slain among them, although several were hurt. One man was riding the road in the most dangerous spot, where the timber was very thick, and every tree was torn down around him; yet they fell so across logs and large roots of trees, that they were kept up from the ground in such a manner that neither the man nor his horse was killed, though they were both hurt. But he was obliged to remain in his deplorable situation all night (it being in the afternoon when the storm happened) and till some time in the next day; when some of his neighbours came and helped him out. The people were so affrighted that several of them told me they were not sensible of hearing any trees fall; and after the awful storm was over and the wind had ceased, they endeavoured to go to see how it had fared with one another;—each supposing that their neighbours and friends were slain in the tem-

pest. But when they met, it was with weeping for joy that their lives were preserved. The remains of the destruction were to be seen when I was there, and I thought it so remarkable a deliverance that it ought to be recorded, inasmuch as it evidently manifested the wonderful mercy of the great Preserver of mankind.

We visited a number of Friends and friendly people in their families, and attended a meeting appointed at Stanford, which was a large gathering, consisting of a few Friends, some Methodists, and many others who never before had been at a Friends' meeting. These not knowing the usefulness of silent waiting, were very uneasy in the time of silence, which was a trial to me; but I endeavoured to abide in the patience, and hope to the end. At length, I trust, in the Lord's time, I was raised in a good degree of life to declare the Truth to them in such a manner that it brought a profound silence over the meeting. I was led to show them the usefulness and efficacy of attending to their own gifts, or the light of Christ within them. Although it was a new doctrine to many of them, yet they were willing to acknowledge it was a great truth, and too much neglected. We lodged with Jeremiah Moore, who went with us next day to see William Lippincott and Samuel Becket, who lived about eighteen miles from thence, having lately come from the Jerseys. They received us kindly, and I thought if they kept their places, they might be useful to the little flock of Friends in those countries, or the two little meetings now begun in those parts.

8th of 8th mo. In company with our friend Wm. Lippincott, we went to Queenstown, and agreed for

a passage in the packet to Kingston, it being about one hundred and sixty miles by water on lake Ontario. Next day we went on board, and sailed in the afternoon; but got little sleep the night following by reason of a company of loose drunken men who were very noisy: which led me to consider what a pitch of hardness and unthoughtfulness men may arrive at by keeping bad company. Who that is concerned for his children's welfare, can consent that they should follow a sailor's life for a livelihood in this world?

On the 13th we landed at Kingston, and went thence on foot about four or five miles to our friend Aaron Brewer's. We were much fatigued by being on board the packet, and having hard lodging four nights, with loose company, and some of us being sea-sick; but were kindly received and refreshed by our friends Aaron Brewer and his wife; with whom we rested a day or two: then attended a meeting appointed at their house, which was large for this wilderness country, being made up of a few Friends, and others of various denominations. But all were quiet, and I had an open time to declare Truth among them. Thanks be to the great Master of our assemblies for his manifold mercies, saith my soul. Next day we rode to the Bay of Quinty to the house of John Dorland, and the day following visited the families of James Noxen and Reuben Beadel, a friendly man. We also made several other religious visits to families, and on the 19th, being first-day, had a meeting at Philip Dorland's, which I thought was a favoured time. We then crossed the bay in company with Philip Dorland and James Noxen to West-lake, where we visited the family of Jacob Cronck; but it was a low time with me. Our friend James Noxen,

being in the ministerial line, laboured with some success, for which I felt thankful.

22nd. Attended a meeting we had appointed at the house of Cornelius Blount, and I thought it a favoured one, though I was yet so low in mind as to be entirely silent; but James Noxen was much favoured in testimony, though not yet a recommended minister, but in unity with Friends. Next day, after visiting another family, we went to a place called Grassy Point, in order to visit the few Friends there. Had sittings with them to some satisfaction, although it was still low water with me. I compared myself to a vessel that was endeavouring to make the best of her way with a small wind, so that one could but just discern that she got along at all. But I endeavoured to be as well contented as I could, seeing I could be no otherwise, and believing that my heavenly Father knew what was best for me at all times. After visiting another family, we again crossed the bay, and lodged at David Barker's.

26th. We again attended the meeting at Philip Dorland's, in which I was silent as to public testimony. I thought the people might see that the Lord's ministers could not preach at any time when they would have them. So I felt easy in mind, and willing to be disposed of as my heavenly Master should see best. Next day visited Daniel Haight's family to good satisfaction, a little stream of gospel love flowing freely towards them.

28th. We set out for Kingston; feeling myself fully clear of these parts, and seeing nothing but that I might soon proceed homewards; so we came to Aaron Brewer's that night. Next day visited Joseph Farris's family; and the night following was taken.

unwell with an ague and fever, which was very trying to me. On the 31st, feeling fully clear of this part of the world, I was easy to return homewards; and on considering in what way to proceed, we at length concluded to take passage by water in a small boat. So we wrote to our friend Jeremiah Moore, at Niagara, who had our horses in keeping, to sell them, and after satisfying himself for his trouble, to transmit the balance to us.

1st of 9th mo. We took leave of our friends, and went on board the boat; got on about eighteen miles to Grenadier island, and lodged on the ground, there being no inhabitants on the island; but making a good fire, and having blankets and sail cloth to cover us, we fared tolerably well. Next day, we continued our voyage along the lake shore, and at night again lodged on the ground; but the ague and fever again seizing me, I got but little rest. Yet I was borne up, I trust, with a good degree of patience, under it all, and the company were very kind to me.

3d. Pursuing our course along near the shore, we arrived at Oswego some time after night-fall, being about eighty miles from Kingston. Here we had good entertainment at a tavern, and next morning felt refreshed, having missed my chill. Then taking our way up Oswego river, we got forward only eleven miles all day, by reason of the many rapids and shallows. At night we got to a sort of house or cabin; but the ague seized me again with a harder fit than before; and though we had to sleep on the floor, it was better than no shelter at all. In the morning the boatmen hired some men to carry our boat on wheels till we passed the falls; then took to the water again till we came to Oneida river, and up that some dis-

tance: lodged on the ground in the woods, it being uninhabited here also. Next day we passed through Oneida lake, and in the evening came to the mouth of Wood creek, where we lodged at an inn.

7th. We took our rout up Wood creek with great difficulty by reason of the many shallow places, but got forward about eighteen miles. At night, had a good house and bed to lodge in, but my disorder now seizing me every night, I could get very little rest; and my bodily strength failed so much that I could not walk without help from the boat to the house. My appetite also failing, it was a low, trying time to me; yet the kindness of my companion, as well as the rest of our company, seemed to mitigate my sufferings. Next day, passing fort Stanwix, and through two locks and a canal, we entered the Mohawk river; and thus with much difficulty and hard labour, by drawing the boat over many rapids and shallow places, we got slowly along till we arrived at Schenectady on the 11th, where we hired a man to carry me in a chair to Joseph Fowler's, about fourteen miles; and from thence I was carried home in a wagon next day, being the 12th of the 9th mo., to the great joy of my dear wife and family. I was truly comforted to find them all well, although I was very low in health myself.

In this journey I was gone nearly three months,—travelled by land and water about twelve hundred miles according to computation, and attended twenty-four meetings, beside many family visits.

14th. In taking a review of my little services, I feel perfect peace; having abundant cause to bless, praise and magnify the Divine hand that hath pre-

served me to this day. Although I have many times, as it were, staggered and reeled to and fro, yet at this time I feel delivered from fear of falling, if I do but keep up the daily watch, which is necessary for all men.

16th. I attended our meeting at Easton, and was much comforted in sitting with my home friends in a good degree of solemnity and awful reverence before the Lord. Next day feeling my health improving, I walked out to see some of my friends and neighbours, among whom was my well respected, aged friend, Daniel Cornell. He told me a dream which led to these remarks: There are many in these days who feel the necessity of knowing Christ raised in them, so that by feeling his powerful working in their minds, they may have the witness or seal of his owning presence in themselves, who yet do not get deep enough, or else by letting in discouragements they give up the labour too soon. But it is those only that are earnestly engaged to press forward through all opposition, who will ever witness the resurrection of Christ, to their real and solid comfort.

2d of 10th mo. What meaneth this language that I have heard for several days past in the ear of my mind; "Study to be quiet, and do thy own business." It seems as if it was a scripture passage, but I cannot find it there; and whether it be there or not, there is great instruction in it indeed. It hath afforded me much in the contemplation of it, and I think it might be of use to every class of mankind, if it were properly attended to. *Study to be quiet.* What can be more necessary, when any thing is presented to the mind to be done or omitted, than first to en-

deavour to quiet all our own vain thoughts and self-contrivance, in order to become properly qualified to know our own proper business; seeing that of ourselves we can do nothing that will redound to the praise or glory of God: and to glorify God our Creator, is the ultimate end for which we were created. This, I suppose, is generally confessed by all sorts of people. Wherefore, if thou art young in years, it is thy indispensable duty to study to quiet all thy vain thoughts and wandering imaginations, in order to be made capable of hearing the still small voice that speaks in thy heart, saying, This is the way; walk in it. And although it may lead thee in the way of the cross to thy natural inclinations, yet it is the way to the crown of perfect peace. Therefore do nothing rashly; but study to be quiet, and find out and do thy own business; for thou must work out thy own salvation, and that with fear and trembling. Thou must not look out to others to do thy work, but turn the attention of thy mind inward to the gift of light and grace in thy own heart, and study to be quiet in thy own thoughts, not suffering thy natural will and desires to have the pre-eminence in thy mind. So wilt thou be in the way to be rightly informed what thy business is, and to be strengthened to perform it in an acceptable manner.

If thou art numbered among the middle-aged, yet this lesson would be as useful to thee as perhaps any other: for I appeal to thy own conscience, whether when thou takest a retrospective view of thy past life, thou dost not see many things that have not been rightly done by thee; and whether, in thy serious moments, thou art not almost ready to say, I would not do so now. All these mis-steps have been

taken by being too hasty in thy mind, and for want of studying to quiet thy own will and self-contrivance; and if the watch is not kept up, it may be the case with thee again. Wherefore, in all thy future progress in life, study to be quiet, and mind thy own particular business, and especially that business which is of eternal consequence; for the work of salvation is of very great moment to thee, to me, and to all mankind; seeing we are all but tenants at will, and the dissolution of these bodies awaits us continually, but of the time when, we are all at uncertainty. As the tree falleth so it lies, whether toward the north or toward the south: and without holiness no man shall see the Lord. Therefore, as we cannot expect to find repentance in the grave, it is highly needful for us to study to be quiet and mind our own proper business.

Thou art now in the middle walks of life, according to a common way of reckoning; a great portion of thy precious time is already past, and perhaps thy day's work may be far behind-hand, so that it requires great diligence to redeem the time. Perhaps thou art in the midst of business, having a large family to provide for; and thy farm produces plentifully; or thou hast a large and lucrative trade on hand, and thy mind is agitated divers ways,—taking thought how to make the best of all thou hast; and how to take advantage of the times, not only for the support of thy family and household, but also to make thyself a little richer, or to increase thy stock. But canst thou, by taking thought, add one cubit to thy stature? Dost thou find by all these struggles and anxious thoughts and cares, that thou art any nearer heaven than thou wast some time past? and

what progress art thou making thitherward? It is the end which crowns all at last: and if thou miss heaven and happiness, thou wilt lose all that is truly worth having. Is it not indeed high time for thee to study to quiet these perplexing thoughts about this life, and be more seriously thoughtful concerning thy everlasting welfare? Oh! saith my soul, that thou wouldst instantly and earnestly give heed to this little but comprehensive text, Study to be quiet and do thy own business,—thy particular and important business; seeing the matter appears to be urgent, and the cause of everlasting consequence.

If thou art old, and feelest the infirmities of body, the natural production of old age,—yet perhaps there remains something for thee to do. Although thou hast experienced much in the course of thy life, and hast seen many changes, overturnings and revolutions in thy time, yet all these things ought not to trouble thee: let them not perplex thy mind, but study to be quiet and attend to thy own business. Keep thy mind calm and quiet, and be not troubled at these worldly, changing things. Since thy glass is almost run, and thou wilt soon be centred in the world of spirits, let it be thy chief and principal concern to be found ready at the midnight cry, having thy lamp trimmed and burning, with oil in thy vessel, so as to enter into the bride chamber. Study then to be quiet, and daily wait to have thy mind supplied with heavenly incomes of Divine grace. Feel after the Lord's owning presence; by which the evidence of the love of God may so abound in thy heart, that all doubts and fears will vanish away. So wilt thou see and know that studying to be quiet and doing thy own work, will produce more solid

peace and happiness than all the cares, and troubles, and tossings and anxieties of this world can ever procure.

Art thou an active member in the church? This lesson will be profitable for thee to learn; for human invention in the exercise of church discipline can do little or no good, and certainly may do much hurt. Therefore, study to be quiet, as to thy own wit, cunning, and contrivance, and centre down to thy own business; which is to know that of thyself, without Divine influence, thou art a fool as to the right knowledge and qualification for church discipline. Thy mind must be quickened and influenced by the life-giving presence of Christ, the head of the church: and as thou becomest thus quickened, and made alive, and keeps in that life, thou wilt labour successfully therein; and not till then. Wherefore, in the first place, and above all things, study to be quiet, and attend to the Divine gift in thyself, that thou mayst know and do thy own business. It is also needful for those that do not consider themselves as active members, but sit as learners; yet there is something for these to do; for all the members of the body are useful to one another as they abide in the life of the body; and as they draw their life from the head, they all have to centre down to their own gifts, to study to be quiet, and mind their own business; hereby experiencing their spirits to be dipped and baptized, united and knit together with their brethren and sisters in the service of God for the good of souls in general, and for the mutual comfort and edification of society.

And O ye ministers,—what class of mankind hath more need to give due attention to the subject before

us, than you have; since all those that pretend to teach others and to preach the gospel, must speak as the oracles of God, or otherwise they cannot expect either to profit the people or themselves. If they are not clothed and immediately authorised with power from on high,—if they have not on their minds and spirits, the Urim and the Thummim, the bell and the promegranate,—they may make abundance of noise about religion, but all to no good purpose. For, to preach the gospel is no less than to preach the very power of God; for “the gospel is the power of God unto salvation.” If the minds and spirits of those that minister are not covered with, and dipped and baptized into that power, so as to feel the clothing of Divine love and charity, with an immediate necessity and command from God,—they will give an uncertain sound; and then who shall prepare for battle against sin? Their preaching will be no more in the ears of the hearers, nor even in their own mouths, than a pleasant song: it will not be in any wise saving, or edifying; neither will the speaker or hearers be profitably baptized thereby. But if ministers are rightly called, qualified and sent or called forth, their ministry will be saving, edifying and comfortable. It was so of old; and God, the author of it, is the same yesterday, to-day and forever: he changeth not. His will is to save men *from* sin as much now as it was then. When Christ sent forth his disciples, he gave them this particular charge; “Go ye, and teach all nations, baptizing them into the name or power of the Father, and of the Son, and of the holy Spirit.” Therefore, if preachers are to teach so effectually as thereby so powerfully to reach the hearts of the people that they are baptized into the very power and

life of God,—have not they who profess to preach the gospel, great need to study to be quiet, and do their own business, which is the Lord's work thro' them ?

If we of ourselves can do nothing towards advancing the glory of God, and are yet called to speak as the oracles of God, we are no more than the trumpet through which God sometimes makes his will known to the people: and surely no trumpet can sound anything intelligibly of itself, to any one. But as it is the place of a trumpet sometimes to be silent, altho' in the midst of the people,—because there are times when it is not needful that the trumpet be sounded; so it is with ministers of the gospel: it is their proper business sometimes to be silent. So that they have great need to study to be quiet, in order that they may be rightly informed what to say and when to speak, and when to be silent; as well as where the message is to be delivered, and who it is for, or whether it is for any particular person or persons; or whether it is for their own use; or to be delivered in public. All which it is needful for ministers to be rightly and clearly informed of, before they can be properly qualified to teach the people profitably, or preach baptizingly. But, as these qualifications cannot be attained by any art or letter-learning, nor yet by all the cunning studies and inventions of men; for that which is known of God is manifest in them by the light of his grace in their hearts, as they give good heed thereunto;—so it is highly needful for ministers to study to be quiet, and thus know and distinguish their own proper business. This immediate revelation of the Divine will and qualifying power is needful to be known, felt, and attended to,

by ministers, not only when to rise, but when declaring to the people: else how do they know what to say, and when to be silent and close? For let it be remembered, that they who add to or diminish any thing from the sure word of prophecy, will be in danger of the curse mentioned in the book of Revelation; or as the prophet said concerning them that kindle a fire, and compass themselves about with the sparks that they have kindled,—they shall lie down in sorrow.

Oh! then, let us all centre down to our own gifts, and study to quiet all our own human thoughts, imaginations, inventions and contrivances; and let the Lord God of hosts speak by and through whom he pleases. And let all flesh keep silence before him; so shall we know what our proper business is, and be enabled to do it acceptably.

And ye elders also have need to study quietness and true silence, as well as others. For how can ye judge rightly of spirits and of doctrines, or travail with the ministers, unless your minds are rightly informed and Divinely qualified? And is it not needful, in order to this, that all self-exaltation, self-contrivance, and self-conceit, together with all former prejudices or conclusions, be laid aside and put away, before ye can judge righteous judgment, or stand as upright pillars in the church, or be as fathers and mothers in Israel in a spiritual travail? How needful, therefore, for you to study to be quiet, in order to discern and feel and know your proper business, and be Divinely qualified to do it!

But in truth it may be said, What class, station, or situation of mankind is there that would not be profited by rightly learning, understanding, and giv-

ing due and practical attention to these few but comprehensive words of admonition, "Study to be quiet and do thy own business."

10th month 14th. Since I came home from my western visit, I have observed that our meetings at Easton are much larger than they were formerly; which I thought was in some measure occasioned by the abundance of preaching that occurred in our meeting about this time. And a fear hath often possessed my mind lest too many came for the sake of hearing a pleasant sound of words, and did not sufficiently attend to their own gifts; so missed of the true usefulness of attending meetings. On this subject I was very much exercised, believing that if the people did not strictly attend to their own gifts, or the measure of grace in their own hearts, they would be more likely to be hurt by much preaching, though it might flow from the right fountain, than be benefited by it. However, I see clearly that it is best at all times, and under all our exercises, to put our trust in the Lord, and let him speak by and through whom he pleases, and as much as he pleases; for we are weak, ignorant, and short-sighted creatures, and can of ourselves do nothing that will redound to his honour and praise.

17th. As I was driving oxen, drawing timber for the use of my farm, I had occasion to pass by the dwelling house of a man who is considered wealthy, having many of the conveniencies of life, and is withal a very good neighbour, the following reflections occurred: This man began the world as poor as myself, and is now in the space of twenty years, worth perhaps more than three times as much as I am; yet I suppose I have done more labour than he has: and

while he has large sums of money out at use, I am put to it to keep clear of debt. A query arose in my mind why it should be so; and whether all things were right with us both, while our circumstances in regard to this life were so different? This man is considered a great farmer, and seems naturally what is called a very clever neighbour. He seems to have a sleight at making a good bargain in trading, in buying and selling; and as yet steers his course among men so as to avoid their censure. He makes not much profession or appearance of being religious; but will sometimes go to meeting when it best suits him, or when some travelling Friend comes along and appoints a meeting.

Now, as this character may apply to many who are considered prosperous and thriving in the things of this life, it appears to me there is danger of suffering the mind to be too much taken up with studying and contriving how to make the most of things;—how to take the advantage of the times and circumstances of business; and how a poor debt may be shifted off into better hands by a little management; also in observing who has the best horses, cattle and stock,—who is under the necessity of selling cheap, or buying dear. These worldly cares and anxieties, with the uneasiness occasioned by the fear of losing by sinking or poor creditors, may prey upon the thoughts so as to prevent sleep and the natural rest of body and mind. The mental eye may become so blinded by the corroding cares and concerns of this life, that it sees not the necessity of becoming truly religious; and therefore chiefly minds the things of this world.

I believe the Lord in wisdom hath seen meet to set one above another in such a sense as for one to

have more of this world's goods committed to his stewardship, than another. As to myself, although I have comparatively but little of the treasures of this world, yet I have a sufficiency for myself and family in a plain way, and can entertain my friends with simplicity and satisfaction, feeling much delight and comfort in their company, and have but few things appertaining to this life to give me anxiety or trouble. Thus, we have a cloud of witnesses to confirm us in the truth, that a little with contentment, is better than great gain, or great possessions and trouble therewith. And I am fully convinced that in the wise administration of Divine Providence, it is as great a blessing to some to be poor, as it is to others to be rich in the things of this world: but in all situations, Divine wisdom is needful and profitable to direct aright, and to make us faithful stewards, whether of little or much.

24th. I attended the monthly meeting at Saratoga, and had a favoured time in testimony: enlarging, as it opened to me in the light, on the circumstance of Paul's being brought before Felix the governor.—When he reasoned with him “of righteousness, temperance, and judgment to come, Felix trembled;” being no doubt fully convinced of the truth of Paul's doctrine: and yet as if to evade the cross, he said to Paul, “Go thy way for this time; when I have a convenient season, I will call for thee.” But though he sent for him often, and doubtless knew that Paul was an innocent man, yet he never did set him at liberty, as it was in his power to do, but continued him a prisoner. Thus, instead of being tender towards him, Felix became so hardened that when the time came that he must resign his place to another,

“being willing to show the opposing Jews a pleasure,” rather than do justice, he “left Paul bound.” After which, it was out of his power to set him at liberty, even if he had been ever so willing. And so it is in a spiritual sense: for as we put off and delay yielding obedience to manifested duty, we grow still harder and harder, weaker and weaker, and blinder and blinder, until we lose all the power or strength we had to do the things that we have been fully convinced we ought to do.

The next day, at our mid-week meeting, I felt, as I thought, like Peter when shut up and bound in prison. But as I cried or breathed to God for help, a Friend stood up and spoke so exactly to my state and condition, that my bands fell off, the iron gate opened as of its own accord, and I was set at liberty to praise the Lord who is everlastingly worthy.— Thus, he works by instruments when he sees meet, for the help and salvation of his depending children.

About the beginning of the 11th month, there were several sudden deaths in our neighbourhood, which seemed to be a very solemn warning to us all. The people were earnestly entreated to be mindful of their latter end, and tenderly exhorted to be prepared to meet death at all times. Oh! who among us will be so wise as to improve by these solemn admonitions? I believe it will be those that live daily in the true fear of the Lord. May the number of these increase.

18th. Attended our meeting at Easton, and felt entirely empty, so as to be compared to a blank. But as I sat, with my mind retired inward, it was sounded in the ear of my mind, Wait on the Lord, and let him arise in his own time, and in his own way. This

settled in my mind with the evidence of Divine light and life, as being that which all men and women ought to do, in order that they might be qualified rightly to worship God in spirit, and in the way and manner acceptable to him. Those minds that become rightly centred in their own gifts, looking inward to the Lord for Divine assistance to perform worship in an acceptable manner,—are rightly qualified to receive the real benefit of assembling together, whether the meeting be held in silence or not. These witness their inward spiritual strength to be renewed in a right manner, and their minds and spirits mount upwards with wings as eagles; and these truly enjoy the sweet fellowship of brethren and sisters, begotten of the heavenly Father, and made like unto the sons of God.

But those that grow impatient and do not keep to the inward exercise, but want help in their own time and way, are like the children of Israel when Moses was gone up into the mount and had tarried many days,—they said to Aaron, their minister, “Up, make us gods that may go before us, for as for Moses, we wist not what has become of him.” These seem as though they would almost draw some of the ministers off their seats, in order that they might hear something with their outward ears, so as to be amused and elevated thereby. But, poor creatures, they would all be deceived, even if they should succeed in their desires: for, if any of the ministers should be off their watch, and so far miss their way as to gratify them with words without life and power, it would do them no more good than Aaron’s calf did the children of Israel—and we may remember their conduct incurred so great displeasure from God, that

there fell of them in that day about three thousand men. Now, although such superficial impatient hearers may seem to like such preaching well, and call it good doctrine,—may even proclaim as the Israelites did in that day, These be thy gods, O Israel, which brought thee out of the land of Egypt;—yet are they not profited by it at all.

As life arose into dominion, I found a necessity to stand up and open these views to the people, with much enlargement, and had good satisfaction in my labour, feeling the peace of God to rest on my mind. And now, in penning these remarks, I think ministers may learn a profitable lesson of caution, by observing Aaron's weakness in condescending to the people who were in an impatient and murmuring disposition, because Moses, their leader, was withdrawn for a season about his proper business. It appears that Aaron, although a chosen minister of God, had so much (may I not say?) foolish compassion on them, that, being willing to do something by which they might be pacified, he said to them, "Break off the golden ear-rings that are in your ears, and bring them unto me." And the people did so; and he cast them into the fire, as he told Moses, "and there came out this calf." How strikingly warning and instructive is the passage! For when ministers feel that the people are getting uneasy and discontented with silence, as supposing their spiritual Moses is gone,—how apt are some weak ones to be willing to do something in their own strength, like calling for the ear-rings! Observe, something appertaining to the ears. For doctrines, or words brought forth in our own time and strength (when our spiritual Moses is withdrawn) can reach no farther than

as it were in at one ear and out at the other: so that such preaching is but like a ring or round of ceremony, wanting the life. Yea, although we may be so eloquent in speech that the people may think highly of us and of our doctrine, and speak much in our praise, as they did of Aaron's calf,—yet it being from no higher source than in and of ourselves and our own ability as men, it wants the true life of gospel ministry; and therefore is no better than an idol or image, and can do no more good than Aaron's calf; the making and worshipping of which was such a transgression in the Divine sight that he was greatly displeased with them, so that not only a great number of them lost their lives, but Moses also was so provoked that he brake the two tables of stone and cast them away, and withal severely rebuked Aaron for his folly: insomuch that Israel seemed as it were left in confusion without law, and under the displeasure of an offended God. Even so it is with all our performances that are done in our own will, strength and time, though we or others may think ever so highly of them.

12th month 9th. It has been a low season to me, with deep poverty of spirit for some time past; under which I have been led to inquire into the cause; whether the Lord has withdrawn his presence on account of something I have heretofore done that I ought to have left undone; or whether I have omitted something that I ought to have done? My courage seemed almost gone at times, and my mental energy nearly spent. It seemed sometimes as if I did but just breathe, and was in a state neither dead nor alive. I said in my heart, Oh! how long will this dispensation continue? Whither is my Beloved

gone? and what comfort can I take in his absence? But if this is for the trial of my faith in him, and to prove my love to him, let me get to my watch-tower and there patiently abide, watching and waiting for the arising of his light and life in my soul. Then, whatever may be the end of this trying season, I shall know that his mercy endures forever—and be enabled in his own time to give him the praise, ascribing all honour and renown to his worthy name.

13th. Gospel truth was declared by a Friend in our monthly meeting, greatly to my strength and encouragement, and the little, humble travellers were incited to perseverance in the way of the Lord. It was a good meeting to me and many others—and some of us were made willing to set up our Ebenezer and say, Hitherto hath the Lord helped us.

16th. At our meeting at Easton, our ancient friend Anne Hoag, who has been a long time silent as to public declaration, again appeared in a powerful testimony in the life of the gospel; which caused my heart to rejoice and to be right glad. After which a young man spoke with a good savour, and Anne appeared in supplication. Thus, after a season of deep poverty of spirit to me, I was favoured with a time of feasting as on fat things, greatly to my refreshment and encouragement. Thanks be to my God forever.

1st mo. 11th, 1799. About this time I received a letter from my friend Aaron Brewer, of Upper Canada, which revived a concern that had been on my mind for some weeks, to write an epistle to Friends and friendly people at and about the Bay of Canty. This being something new to me, after the concern became ripe, I thought best to advise with some

Friends about it; being loth to do any thing that might occasion offence, or appear like forwardness in myself. But after opening my concern to my friends, they left me to my freedom to act therein.

Now these Friends at the Bay of Canty were mostly new members, and had but little experience in the discipline of society; they had also lately had a preparative meeting settled among them, and indeed more than a common preparative meeting; for they had liberty to accomplish their marriages as though it was a monthly meeting; also to deal with offenders, but not to disown nor receive members without the consent of Nine Partners monthly meeting, of which they were a branch. These privileges were given them by reason of their remoteness from Friends of Nine Partners, it being four hundred miles thence to the Bay of Canty. These circumstances, together with the great distance they were from experienced Friends, so that they were not likely to be visited very often by such, occasioned me many serious thoughts about them since my late visit there, which resulted in the following essay.

AN EPISTLE

To the Preparative Meeting at Adolphus-town, on the Bay of Canty, Upper Canada.

DEAR FRIENDS,—In that love which neither distance of place, nor length of time can erase, do I salute you; and hereby inform, that since I was with you I have had cause, in my serious meditations, to sympathize with you, I trust, in a degree of feeling sense of your remote situation from Friends. And lately hearing of the labours and service of the committee from the Yearly Meeting, it hath increased my

concern: not that I think it was not right that you should be favoured with a meeting for discipline in some sort, but because I discovered among you divers states that would be either made better by a right use of such a privilege, or made worse by a wrong use, or rather the abuse of it.

Dear friends, it seems to me that it is somewhat like lighting the candle for you. Now no man lighteth a candle and putteth it under a bushel or a bed; but setteth it on a candlestick that all who are in the house may have light; which represents to my mind an exertion of talents. You all have gifts or talents; and some of you will have to stand as it were in the foremost rank, in order to hold forth the light to others; and it may be too in a public way, as well as in a more private capacity. O dear friends, be not negligent; and say not in your hearts, I am about as good as such or such an one; and it is a cross to me to deal with another, although I see that he or she doeth not right. I had much rather some one else would do the work, for I think it would be better received than from me; and he or she is more capable than I am. O dear friends, this sort of reasoning is too much like hiding the light under the bed of ease, or under the bushel or measure, and measuring ourselves by ourselves. Remember, dear friends, that it is said, "The sluggard will not plough by reason of the cold; therefore he shall beg in harvest and have nothing;" and that "slothfulness will cover a man with rags." This kind of reasoning, I believe, is the cunning insinuation of the enemy of all good, and will bring on poverty of spirit in an imperceptible manner; and you may have to cry for help when it is too late.

Wherefore, dear friends, be aroused and work while it is day, for the night cometh wherein no man can work. A disposition to put off and make excuses, serves but to dim the little light we are favoured with; and by thus giving way from time to time, the little sense we have of good and of our duty to God and one to another, at length becomes entirely lost. On the contrary, as we give diligence to occupy our talents, we find by experience that the five doth gain other five, the two other two, and so might the one as well in proportion.

I do not thus write to stir up any thing before the right time, or to hasten an untimely birth in any: for I am fully sensible that there is a time to be silent, as well as a time to speak; and to know the right time, and what, and where to speak, is a great point of wisdom, which nothing but the true light of Christ in our hearts can testify and explain to us.

Dear friends, remember the case of the impotent man that lay at the pool of Bethesda. It seems there was an angel went down at a certain season, and troubled the water, and that whosoever first stepped in after the troubling of the water, was cured of whatsoever disease he had. But we may be too fast, as well as too slow. Had any one stepped in before the troubling of the water by the good angel, he would not have been healed, any more than if he had not stepped in after it was troubled; although he might have felt the shock of being plunged into the water, but the qualifying virtue being wanting no effectual healing could take place. We may also observe that there are divers causes by which waters may be troubled or moved; sometimes by wind; sometimes by casting in something: but none of these

ways of moving it will effect a cure, short of the efficacy of the angel's power or virtue. O Friends, whoever acts for God in the cause of Truth, must act in the life and power of God, or it will not redound to his praise. We may try all we can do through and by our own windy wisdom or wit; and may by our own strength cast in something that may seem to agitate the water; or fan the flame of zeal in our own minds or the minds of others;—yet the right anointing, the baptizing power of God, being wanting, nothing is done to profit.

There are some people who seem to have the bell to make a sound, but not being furnished with the pomegranate which gives the proper savour, they make an uncertain sound, and therefore none prepares for the spiritual warfare. I greatly desire not to discourage any tender mind, but to encourage every opening of duty that is in the light of Christ: which light, as it is duly attended to, will show with clearness, and distinguish the precious from the vile. It will discover to us the difference between the movings of the angel of light, and our own creaturely contrivance, in our religious performances. In this way, you may be qualified to act as far as the light dictates; and as you keep to this sure guide, and take it for your moving principle and rule of action, you will feel true peace in your labours. And though you may see but little and therefore do but little, yet it will be approved, as were the widow's two mites; for "a living dog is better than a dead lion."

And, dear friends, there are amongst you those that attend your meetings for worship, and who are partly convinced of the Truth; and it is likely some of these are at times thinking of joining themselves

as members of our religious society. I greatly desire they may be tenderly dealt with, and that you may observe a harmless and innocent openness towards them, with such a christian deportment as shall in no wise discourage them or disgust them. Thus will you be enabled to lead them gently along, and be qualified to feed them with milk and not with strong meat: and in thus prudently nourishing the children, you will find in the Lord's time the family of his house will flourish and grow up like calves in the stalls; and others will flock to the windows of the ark of God's covenant, like harmless doves. O my friends, I feel a flow of love towards others as well as the members of our society, I mean such especially as are well affected towards Friends' principles, and attend their meetings, and have in some measure seen the necessity of taking up the cross, so as to appear in a good degree of plainness of speech and apparel. To such I would say, take heed to yourselves; hide not your light; for although it may be known that you are not members of the society of Friends, yet you are considered as Friends and numbered among them: and therefore it behoveth you to be wise and exemplary in all your conduct, lest you mar the work that may be begun in others who yet make no visible appearance or profession of Truth to the world. Oh! therefore consider your standing and the necessity of advancing in the truth. I apprehend some of you feel somewhat like the impotent man that had lain at the pool of Bethesda a long time, and thought himself so unable to help himself that he was ready to complain, "I have no man to put me into the pool, but while I am getting ready, another steps in." Oh! may you remember how

he was healed through obedience to the command, "Arise, take up thy bed and walk:" and he arose, took up his bed, and went on his way. This was as great, or even a greater miracle than if he had plunged into the pool; for it was the word or power of God, and faith in Christ, that healed him. Doubtless, if he had not been faithful and obedient to the command, and so had not made trial, he would not have been healed. So likewise, in a spiritual sense, if ye are not faithful to the sense of duty given you, but reason within yourselves that ye have none to help you, ye may lay a long time, weak, impotent, and uncured. But, dear friends, (for I love you) be faithful to the inward call; take up your beds of ease, and bear them (though as a burden or cross) on your shoulders, and suffer not them (or that easy, reasoning disposition) to hinder you any longer. Arise, and walk; or go forward in the faith and light of the Lamb of God that taketh away the sins of the world: that so ye may obtain peace and rest at last, when time shall be no more.

So wisheth, so prayeth, one that travails in spirit, in his measure, for the prosperity of Zion, and the enlargement of her borders, your friend,

RUFUS HALL.

Easton, Washington county, state of {
New York, 16th of 1st mo. 1799. }

The 10th of the 2nd month, was a day of deliverance to my tried mind; for I had been under much exercise for some time past, on account of several of my own children who had arrived at years of maturity, and had become very negligent about attending our religious meetings. Notwithstanding the frequent admonitions extended to them, they seem-

ed to think there was no need of going to meeting so constantly as I thought necessary. My way has also seemed to be much closed up in public meetings, as to the ministry; which has occasioned deep searching of heart, like going down to the bottom of Jordan. But to-day, light again arose, and I was so favoured with Divine assistance in my public testimony in our meeting at Easton, that it seemed like bringing up stones of memorial. As I was returning home, I was overtaken by a serious young Friend who was going to my house to visit my delinquent sons. This caused my heart to leap for joy; as I had for some time been desirous that some Friends might feel a sense of duty to make them a religious visit on that account. He had a very satisfactory opportunity with my family, and gave good advice to my children; which was a relief to my mind.

I am renewedly made sensible that my great and good Master is leading me about and instructing me in some very profitable lessons of dependance on himself alone; showing me clearly that his own time is by far the best time to bring about his own work. But Oh! how necessary is true patience in all our trials, and a watchful care that no murmuring disposition prevail in us, while under the baptizing hand!

At our Quarterly meeting held at Easton, there were some things close and exercising; but all ended in unity and satisfaction; which is the crown of our meetings for discipline: for while Friends honestly labour in the spirit of unity which is the bond of harmony and peace, and act purely for the honour of God in all their offerings, they will hardly miss of comfort and consolation therein. Dear Hugh

Judge, of New York, attended the public meeting next day and had good service, both in testimony and supplication.

Towards the latter end of the 2nd month, I was again brought into a state of great poverty of spirit; in which my mind seemed shut up or hedged in on every side. But I endeavoured to be as cheerful as I could,—to exercise patience, and to be thankful for the crumbs that might fall from the Master's table. After this, at our week-day meeting, I was strengthened to sound an alarm to my friends; reminding them of the uncertainty of time, and that our next station will be in eternity, where we shall all be rewarded according to our works. A due consideration of this awful subject, seems enough to arouse the most stupid and careless mind.

At our monthly meeting about the middle of the 3d month, my wife and I, with several other Friends, were appointed to attend a meeting, requested by Friends to be held for six months at a place called Thirman's patent. In company with Simeon Brownell, we set out in a sleigh on the 18th, and reached Queensbury that day, it being about thirty miles.—Next day, taking in Lydia Southwick, we went on to Thirman's patent, about twenty-six miles, and lodged at the house of our friend Peleg Tripp. The day following, we attended the meeting, which was held at Charles Leggett's. It was a favoured opportunity, which I think will not soon be forgotten; in which a door of utterance was opened to declare the gospel of peace in the power and demonstration of the spirit. On our way home, we attended Queensbury mid-week meeting to satisfaction.

4th mo. 14th. I have had an excellent meeting to-

day, although nearly silent, except a short but lively testimony from our friend Abiel Gifford. Many times have I been convinced and satisfied, that good and profitable meetings consist not merely in abundance of preaching and praying; but more properly in turning our minds inward to our own gifts, and meditating on the law of God written in the heart; putting no trust in man whose breath is in his nostrils, nor even so much as wishing to hear preaching; but desiring to be fed with the sincere milk of the Word, or the bread of life that comes directly from God himself. While the mind is thus exercised, it is in a teachable situation; and as it patiently waits, it becomes rightly prepared to receive the best of teaching in the Lord's own way and time,—whether it be through his own immediate influence and operation on the mind, or by and through his instruments, by means of the organ of the outward ear.—But until men and women come to witness this great truth in themselves, I believe they never will be much profited by all their going to meeting, searching the scriptures, or hearing preaching and praying: And I have this testimony to bear to all professors of religion, as the truth of God in whom is no variableness nor shadow of turning.

But Oh! the loss that many sustain (and may I not say through ignorance) by suffering their minds to be so outward, as to suppose that Divine worship cannot be acceptably performed without the vocal sound of words; being unacquainted with that silent spiritual worship which is performed in the heart, by and through the power of God influencing thereto.—These spiritual worshippers individually know and feel this power of the holy Spirit operating in their

own hearts, to animate, enlighten and inform them of a truth that God is a spirit, and they that worship him must worship him in spirit and in truth. They also come to know that where two or three are gathered into his name or power, there he is in the midst of them; even in the midst of their own souls.

Many there are in the world, even sincere-hearted people, who are trained up from youth to old age, by their teachers and ministers, in the belief that such can preach at all times; and that they must do so, or there can be no meeting of worship that will be acceptable to God. Thus, by looking outward, and not accustoming themselves to feel after God and his goodness moving in their own hearts, their inward eye becomes so dimmed as not to see for themselves; and they are led by others to believe that there is no such thing as inward, spiritual worship to be attained; although Christ declared that "the hour cometh and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him." Yet they say the scripture is their rule in these things. But is not this such ignorance as God complained of by the mouth of his prophet Hosea, when he said, "My people are destroyed for lack of knowledge: because thou hast rejected knowledge, therefore I will reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children." A sharp reproof indeed, to Israel in that day! but may it not be as applicable now, seeing we live in a more glorious day of gospel light? For, if we are really believers in the gospel, we know (as said an eminent apostle) that "it is the power of God unto salvation to every one that believeth." But it

is true that "the grace of God which bringeth salvation, hath appeared unto all men;" and the true believers in that grace can say as the apostle did, "teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world; looking for that blessed hope and the glorious appearing of the great God and our saviour, Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

Surely, such privileges freely offered, if neglected by any of us, will be of no avail; but we shall justly deserve the same rebuke as those of old who rejected knowledge, and forgot the law of their God. But, is it not mournful, in this day of gospel light, to see whole families, yea, almost whole nations, so much under the dark vail of priestcraft, as to believe and follow those who teach for hire and preach for money, and who tell the people that they must listen to them, even from one age to another, and that there is no way to come to the knowledge of God and of their duty to him, but by giving heed to what they say? Many of these hireling teachers say that immediate Divine revelation has ceased, and that people must come to them to be taught, and that they have more knowledge of the scriptures than common men, which they have attained by their college education. Thus, many are, as it were, pinning their faith on the priests' sleeves, and paying them again and again for their learning; and yet are never able thereby to come to the knowledge of the Truth.— So, in one sense, it may be said, the Lord hath rejected them and their children; and it hath come to pass as formerly, that "like people, like priest."

At our Quarterly meeting in the 5th month, the weighty affairs that came before us were transacted in a spirit of unity and christian condescension. A monthly meeting was granted Friends at Peru, for one year, to be held under the notice of a committee. Saratoga monthly meeting also proposed that a meeting be settled at Greenfield; on which a committee was appointed to visit Friends of that place, and report thereon.

On the 14th of the 6th month, our dear friend and neighbour, Daniel Cornell, was taken unwell somewhat suddenly, supposed to be a touch of apoplexy: he continued poorly for several days, in which time I went to see him. He seemed perfectly sensible, and said he had been taking a serious review of his past life;—that although he discovered some things he had done and some he had omitted in his younger years, and thought if he had been more faithful, he might have been more serviceable to mankind, yet he could not find that any thing now lay as a charge against him. So that if it was the Lord's will to remove him at this time, he did not know that he should be better prepared; also said he was ready, and was not afraid to die.

After this, although he got so much better as to be able to walk about, and even to go out to his fields, and his neighbours and family seemed encouraged to hope for his recovery, yet by several hints he dropped, it appeared he had a secret sense that his time here would be short. He, however, seemed to be mending till the 20th, a little after sunset, when he said he thought he felt as well as he had done for some considerable time past, except weakness. He went to bed early; and in a few minutes after, said

he thought his disorder was returning upon him. He then said, "Oh! my head, how distressed it feels!" and closed his eyes; passing away without sigh or groan, or even moving a hand or foot.

For some years before his death, he appeared to live under a sense of the uncertainty of his time here; saying he believed his time was short; and that he did not expect to have more than one spell of sickness, which he thought would conclude his days; and which has so come to pass. And now this testimony lives in my heart concerning him, as a debt due to his good name and the character which he bore among us. Having been acquainted with him as a near neighbour for more than twenty years, I can say, he was a man generally beloved by all that knew him; being of a mild, condescending disposition, and a great lover of peace and harmony, both in society and among his neighbours. He was a steady attender of our religious meetings, and a good example when there, sitting very still and solid, with his mind composed during the time of meeting. He was careful always to be there in good season; and I think I never observed him to be late in coming, during these twenty years past. He said if any thing happened so that he could not get to meeting in good season, he would rather not go, lest he should disturb the solemnity of the meeting; a feeling which he greatly prized when there, and chose rather to be deprived of it himself than to mar it in others. He was seldom absent from any of our meetings; but if he necessarily missed being there, he preferred it should be on a first-day, rather than on a week-day meeting. He was also of a very condescending disposition when matters went contrary to his mind in

our meetings for discipline, as well as on other occasions.

In his dealings amongst men, he was very honest and punctual, always paying his debts in due season; and choosing rather to overpay than fall short one penny. I have several times observed him to spend some time in going about among his neighbours and mechanics to settle and pay up small debts, perhaps not more than a shilling or two in a place. He was also very industrious in his outward business, and so prudent in laying it out that he generally got through in good season, and often before his neighbours. He used to say that people too often undertook too much work for the real comfort of body or mind. Being of a charitable disposition, he always gave something to the poor, according to his ability, for their help and support, both in society and elsewhere, as occasions required.

By his two wives, he had fifteen children; most of whom lived to the age of men and women, and were married and settled before his death: so that he and his last wife passed several years of the latter part of his time in a very agreeable, retired manner, on a small farm of his own, which, through his industry, produced plentifully for them, and some to spare. He often expressed his thankfulness that he was so favoured as to have a sufficiency of his own to live on, after a long and tedious struggle to provide for and bring up a large family.

I thought it would be a great pity that such an example should be forgotten, and have therefore penned these lines that it might rather be kept in remembrance, so that those who survive may be excited to copy after it.

6th month 23d. I have now had several weeks of rest, in which I have enjoyed my bodily health better than usual; I have also had divers good and comfortable times in meetings, though mostly silent.— Oh! that all within me that has any remains of selfishness may be done away and entirely subdued, is the desire of my soul; so that when my Lord cometh, I may be found ready and willing to obey his requiremings, whether in life or in death.

On the 3rd of the 7th month, I set out to go to Oxford to see my son Samuel; and next day passed through the town of Schenectady, where there was a great stir, and abundance of people flocking in from all quarters. The bells were ringing and guns firing; and a little after I got through, the cannon roared like thunder, so that I was in danger of being thrown from my horse by his jumping. But I was preserved unhurt, and felt thankful to the great Preserver of men. Oh! the deep-rooted superstition, blindness and idolatry of multitudes of people, who rejoice in this way for what has been brought about by the shedding of human blood and the loss of many lives! Yet those who thus glory therein profess to be followers of the peaceable Saviour who came to put an end to contention, and strife, and war; and commanded his followers to love their enemies, and do good to them that hated them.

6th. I reached Otego, and was at their meeting next day; where I met with our friends, Trip Mosher from Nine Partners, and David Haight from New Britain, on a religious visit to the westward. They had an appointed meeting in the afternoon, to which I stayed. Here I met my brother Green Hall, and went with him to Oxford next day. Felt thankful

on finding my son and his family in good health.— After staying two nights, I set out with my brother and his wife, in order to find a Friend who removed from Easton last winter to somewhere in this wilderness country. In riding about twenty miles, and making inquiry, we found them; and the Friend was so much rejoiced at seeing us that she could hardly speak; having lived there several months in the new country, remote from Friends and among strangers. She told us she had heard of two other families of Friends, lately come to settle in the woods, about six miles off; but as yet had seen none of them. So, leaving my brother and his wife to accompany her in endeavouring to find and visit them, I set out homewards, and travelled through a new settled country, and down the Mohawk, by Mayfield, to my brother-in-law, John Hoxsie's, at Galway. Next day, being first-day, attended the meeting at Greenfield, where I met with several Friends under appointment of our Quarterly meeting to visit Friends of this place. The day following, we had a select opportunity with them to good satisfaction, and I hope it was a strengthening season to some of them.

Having had it on my mind for some months past, to have a meeting about six miles northward of this place, and my friend Joseph Wilbur being willing to join me in the concern, we appointed one to be held next day. It proved to be a favoured and good meeting, in which gospel doctrine flowed freely to the tendering of many hearts. After which, I reached Thomas Wilbur's at Saratoga, and was at their meeting next day; and thence home, where I found my wife and family all well,—for which I felt a thankful heart. In this journey, I was from home

two weeks, and travelled nearly three hundred miles.

25th. Our meeting at Easton was a memorable one. Oh! how gloriously did the Father of all our mercies appear for our help and encouragement; although the number gathered was small, I suppose, by reason of its being a very busy time of year, or harvest time; yet I thought who would willingly miss of so great a favour as we then enjoyed! Who would not lose a little time out of their meadows or wheat-fields, if they could thus witness the presence of the Almighty owning them, to the tendering and cementing them together in his love? Read this, ye careless ones, and you that can easily stay at home for fear your work may suffer a little, if you attend meetings in the middle of the week, or other days when you usually labour. Doth not the heavenly riches that is gained by giving up the time at such seasons as these, fully compensate for the time so spent; even although it may sometimes happen, that some little loss of property may befall us? It appears to me, however, that he or she that prefers staying at home to work (instead of going to meeting) for fear of a little outward loss, may justly be termed an idol-worshipper. For whatsoever we set our heart upon that is outward and transitory, is our idol; and the sin of idolatry is said to be like the sin of witchcraft. And indeed what is more bewitching? I know by some experience that when I have, through unwatchfulness, given way to some small discouragement, or through a faithless disposition been induced to stay at home on a meeting day, I have generally found it harder to give up to go the next meeting day;—some greater obstacle would arise than before;

or it would seem more difficult for me to leave home. So that to me it is a plain demonstration of falling away or declining from our first love; and then by degrees we become lukewarm, neither hot nor cold, and may continue so until the candlestick is removed and we left in total darkness. For when the Lord's merciful visitation is past and gone, we may cry for help, but in vain; the answer will be, Depart from me, ye workers of iniquity; I know you not.

Oh! be ye warned, ye careless ones; be persuaded to more diligence, in order that ye may partake of Divine favour, and accept of his mercies before it is too late.

26th. Set out from home, and went with Joseph Wilbur to attend the meeting at 'Thirman's patent; being under appointment from our monthly meeting: went as far as Queensbury, and lodged at Daniel Hull's. Next day, reached Charles Leggett's, where the meeting was held the day following. Some dullness was felt in the fore part; but the Lord's power prevailed to the refreshment of us all. In the afternoon we visited a Friend and his family, whose wife had lately had an operation performed on one of her eyes by reason of a cancer. She had some time before been baptized in water, and was now under exercise of mind. A religious opportunity with them proved to be a time of Divine favour, in which counsel flowed freely to the tendering and melting of us together; so that we gave God the glory on the bended knee of body and mind in a most solemn manner. Oh! the wonderful goodness of the Lord to us that day! May my soul never forget it, even in my lowest and most dejected seasons. Amen.

Next day we had a meeting among the Baptists,

about four miles distance. The people were civil, and heard us patiently; but they appeared to be so fixed in their notions of water-baptism, election and reprobation, that I fear our labour will not have the desired effect. Yet we felt willing to leave the event to the Lord, as knowing it is he that doeth all in all that will ever redound to his glory. The day following, we had a meeting among the Methodists at the house of William Bond, in which I was silent; but Joseph was largely drawn forth in testimony and supplication, greatly to the tendering of the people. May it have a lasting effect on their minds. After this meeting we came to Queensbury, and lodged at the house of an old professor of Friends' principles. In the morning we had a sitting with the family, in which Joseph had close labour in order to stir them up to a sense of their duty. So we left them to the Lord, and went to see Mary Cornell, widow of the late Daniel Cornell, who lived with her son Benjamin. Although it was the height of wheat harvest, and he had a large number of men at work in the field, who were very noisy, they being of the looser sort, and he not a member among Friends, yet he readily consented to sit with us to wait on the Lord, who was graciously pleased to break in upon our minds, so that notwithstanding the noise and hurry without, we became calm and composed, as tho' all was still. A blessed time we had together, in which Joseph was led along by degrees into much counsel and advice, to the tendering of us all.

8th mo. 1st. We attended the meeting at Queensbury, it being their preparative meeting, and had some service therein to satisfaction. After which we set off home, and reached Joseph Wilbur's that

night; and next day I arrived at my own habitation, having been absent one week.

29th. Have had a very low time of late, in which I sometimes was almost ready to think I had lost sight of my good guide; then again something has occurred which strengthened me to persevere in the faith.

9th mo. 8th. Greatly favoured in public testimony at the meeting held at Newtown, among the few Friends of that place, and some Methodists and Baptists. Thanks be to God forever and ever.

10th mo. 24th. It hath been my lot of late mostly to sit in silence in our meetings at Easton; yet I have often felt the sweet influence of Divine goodness to flow in my mind, greatly to my satisfaction; convincing and confirming me that silent meetings, rightly improved, are the best meetings, and most to the real benefit of religiously exercised minds: because the Lord himself is the alone teacher, and his teachings are so plain and easy to be understood, (being the immediate impressions made on the mind by his Divine love and power) that they are not soon erased, and always produce an evidence of their truth that cannot be denied without offering violence to the conscience. This inward Divine teaching shows each one what is to be done, and what omitted: but there is a certain something in us that ought to be guarded against, (I may call it *self*) which seems to suggest many things to us as difficulties; so that by giving way to its serpentine reasonings, we are often hindered from doing what we are thus shown we ought to do. Here we find the cross, and when we stumble at it, so that we omit or neglect to do what is required of us, our minds do not feel solid peace;

but rather a doubt or condemnation, and fearful looking for of judgment from one that we cannot escape.

But men and women may come together under a profession of spiritual worship, and by their behaviour and sitting in meeting, may deceive one another: but it is impossible for them to deceive God, for he seeth the most hidden recesses of the heart. When people come to meeting, and sit with their heads hanging down so that their chin touches their bosom, with their eye lids drawn together, and perhaps nodding, the prospect is gloomy indeed: but they are not very likely to deceive others, for they openly show that their case is a deplorable one.— Again, when we discover persons sitting upright and still, with cheerful but listless countenances that show they have little or no inward, religious concern of mind, truly I have thought their state was little better than the former. Although they may deceive men, yet they cannot deceive the Searcher of hearts, who requires a living exercise of soul in order to worship him acceptably.

There are those who are sometimes tried with drowsiness, stupidity and dulness in meetings, but who manifestly wrestle and strive to overcome this heavy disposition, without giving out: of these there is hope of their overcoming and doing well, notwithstanding it may be very trying and exercising to them; and such ought to be encouraged to perseverance, not giving out in the time of this close conflict. As long as pain is felt, there certainly must be some life; and while they continue to struggle against this weakness and to desire to feel the life, the Lord will not leave them; but in his own time he will in mercy come to their relief, and give them a crown of victo-

ry and glory, if they hold out to the end in faithfulness.

But there is a more encouraging state, when people sit still and upright, with lively countenances, indicating that their minds are favoured with the Divine presence, or a right exercise, which animates them so that when they observe any in the above-mentioned conditions, they are filled with pity and tender compassion for them. This often leads to fervent desires that they may be aroused to a sense of their state,—and that such as have some sense of their own tried condition, may continue to wrestle till the day-spring from on high, or “the sun of righteousness arises with healing in his wings,” and so animates and strengthens them as to give them the victory. These are the genuine products of rightly exercised minds. They are not only made joyful in the house of prayer; but are filled with substantial peace which the world can neither give nor take away. They are so filled with love and good will to all, that ardent desires are felt for all mankind, that they may experience the living sense and benefit of spiritual worship in and for themselves. Oh! how truly helpful and strengthening to one another, are such spiritual worshippers! At the same time they feel their own strength to be renewed in the best sense,—this inward exercise of mind is often felt, as it were, to run from vessel to vessel, to the refreshing of many; so that sometimes whole meetings have been affected by it. Thus, through the honest persevering labour in spirit of a few, assisted by the influence of Divine Goodness, light and life arise and spread, and we are favoured to have good and profitable meetings.

16th of 11th month. Silence is still my lot in our meetings, but the Divine presence is often witnessed, with openings of Truth very clear to my understanding; yet unless I feel the word of command to deliver them to the people, Oh! may I keep the word of his patience until he by his own power giveth tongue and utterance; so that when I speak, it may be to his honour and praise.

28th. At our meeting to-day was a marriage, which drew many people together, who were not accustomed to come to our meetings. But coldness of mind seemed to prevail—very little life was to be felt, and the people seemed uneasy, gazing upon one another. After awhile a Friend stood up and said a few words, which seemed to have little effect. Another followed him, with a few expressions, to little purpose. He rose a second and a third time, before life rose into dominion, and the flock were watered. Thanks be to the heavenly Shepherd forever; for it was all of his mercy.

In the 12th month, I set out with my wife to visit my son at Oxford, and other relations; and we thought right to fall in with Friends' meetings by the way: Were at Duanesburg on a first-day, in which I was largely led forth in testimony with clearness of utterance, to my own satisfaction and thankfulness to the great Helper of his faithful children. We stayed about a week with my brother and son at Oxford, and on the first day of the year 1800, set out for Nine Partners and Beekman-town, to visit our ancient father and mother, Hoxsie. On our way, we attended Coeymans' meeting on first-day, where I had good service. That night we lodged at Levi Hoag's; he and his wife were both public Friends. In the even-

ing, I went with them to see a sick man who was low in spirit, having fallen under great discouragements. He was not a Friend, but had requested a visit. When we came to the house many of his neighbours were there, and he desired we would have a sitting with him. They soon all became still, and a solemn silence seemed to cover our minds. Levi's wife, Hannah Hoag, was very much favoured in a sweet and consoling testimony, to the tendering of most or all present: after which Levi appeared, much to my satisfaction. All the time since I came into the house, my mind was much occupied in thoughtfulness about the two baptisms,—that of water and that of the Spirit; they being of two different natures, the first having no more power in it than to cleanse the outside only; while the second, or that of the Spirit, was so efficacious as to cleanse the inside, or heart of man, of its pollutions: and this being made clean, the outside would consequently be clean also. So that it appeared to me beyond all doubt, that to be baptized in water must be a needless thing in itself; the spiritual baptism being so efficacious and powerful that it needs no outward help of any thing, nor any substitute in its stead. As this subject occupied my attention, it increased in weight and clearness, till the word of command came to deliver it to the people. So I spoke as things opened to me on these subjects, and felt perfect peace in my labours. As we were returning to Levi's, his wife told me that nearly all the neighbours present were Baptists: at which information I could but marvel at the Divine goodness to me; for I was a total stranger to them all.

In three days travelling, we reached father Hox-

sie's, to our mutual joy and comfort. On our way, we called to see our ancient friend Mary Griffin, aged about ninety years. She appeared to be lively and green as to the sense of religion; she having been a minister well esteemed for many years. We found her engaged at her spinning wheel; and she told us she commonly rode to meeting twice a week, it being about three miles: which I thought to be remarkable, considering her great age. So we visited our friends and relations several days, and attended meetings at Oswego, in which I had some service to my own satisfaction. Thence we returned home on the 25th of 1st month, 1800; having travelled nearly four hundred miles on this journey.

2d mo. 2d. A low time, both of body and mind—so lame with the rheumatism that I can scarcely walk, and my mind much shut up. Sometimes I am almost ready to think my labours in the ministry are nearly at an end, especially at home in our own meeting. Yet it seems singular to me; for I think it reasonable to suppose that they who preach the gospel abroad, ought to do the like at home, at their own meetings, and amongst their neighbours and friends. But of latter time, I find no openings in that way, and so say nothing in that line at home.

3d mo. 30th. I am still altogether silent in public meetings. I trust it is in the wisdom of the great Master, that I am led into this unusual dispensation; though I cannot find out the meaning of it. Perhaps the Lord is teaching me to be attentive to his shuttings as well as his openings; for I think I see with great clearness, that there is as much need to observe the one as the other. But notwithstanding my being so shut up as to public service, I have been much

favoured in meetings with the sweet inflowings of Divine love, so that I have thought my state somewhat like that of Mary's sitting at the feet of Jesus, hearing his words. But, sometimes when sitting thus quietly in meetings, I have seemed to hear something like a complaining of others, or have felt an exercise resembling this, when meetings have been held in silence, (and I have believed it arose from people's not being deep enough in their minds) "Lord, speak to my brother (or sister) that they help me." How many there are who are either so ignorant, so outward, or so unfaithful to what they know, that when sitting in meetings for Divine worship, and feeling it difficult to come at any thing that truly nourishes the soul, for want of more depth and patience, they grow impatient, and like Martha, are ready to say in their hearts, "Lord, bid some of the ministers say something that may help me, and raise more lively impressions and good feelings in my mind." But it is my full belief, that the Lord in his wisdom often rebukes such impatient, superficial ones, by shutting up the spring of gospel ministry from them for a time, in order that they may become more and more thirsty, so as to become willing to leave all caring for outward help, and seek for the living fountain-head and well-spring of Divine life in their own hearts and minds. "Martha, Martha, thou art careful and troubled about many things; but one thing is needful: and Mary hath chosen that good part which shall not be taken away from her."

About this time, I had some very close trials in relation to some of my outward affairs. A certain person owed me some money, and I being in want of it, asked him for it several times. At length, he

refused, and gave me abusive language; so that I sometimes thought of suing him at the law, as he was well able to pay the demand. But as I had never done such a thing in all my life up to this my fifty-sixth year, it was a very great trial to think of it; so at times I concluded I would not do it, if I lost the debt:—then again I thought it should be the last resort for the recovery of what was justly due to me. However, by the exercise of patience and prudence, a way at length turned up, by which the matter was settled without applying to the law. Thus I was enabled to get through that difficulty better than I expected, which I regard as a particular favour from the hand of Divine goodness, for which I wish ever to be grateful.

16th of 5th mo. I set out from home in order to attend our Yearly Meeting at New York, and rode about sixteen miles; next day travelled more than forty miles to Hudson, where we stayed Friends' morning meeting, in which I had good service. In the afternoon we rode about fourteen miles, and lodged at a Friend's house. Next day we went about forty miles to my father-in-law's; and being much tired with riding, we rested there one day: then my brother-in-law, Ladowick Hoxsie, set out with us to go to the Yearly Meeting, and we went in a wagon about eighteen miles to Poughkeepsie, where we went on board a sloop, and had a fine short passage of seventeen hours down the river, about eighty miles to New York. We arrived in that city on the 22d of 5th month, being in all fifty-six passengers and much crowded.

On the 24th, began the Yearly Meeting of ministers and elders, which was a favoured meeting; as

were also the meetings for worship next day. On second-day the Yearly Meeting for business began, and through the several sittings thereof, the Lord in his wonderful goodness and condescension sweetened and enlivened, refreshed and united our spirits together: so that we were favoured to transact the weighty affairs of the church in much harmony and concord. The meeting held by adjournments till the 2d of 6th month, by reason of the revision of the discipline, and placing it in more regular order than it had been before. It was a memorable Yearly Meeting, that I trust will not soon be forgotten by many Friends.

On my way home, I attended Little Nine Partners meeting on first-day, the 8th of 6th month. The case of Jonah when he fled from the presence of the Lord and took shipping for Tarshish, came livingly before me, and I had to labour thereon in a testimony which was very close and pointing; so much so that I was almost ready to doubt my own feelings, not knowing that there was any occasion of such doctrine among them: But I was favoured to get through, and felt great peace of mind, as well as thankfulness to the Preserver of his dependant ones. After meeting, an elder told me that if I had known as much about Friends of that place as he did, I would hardly have ventured to deliver such plain doctrine; and that he was glad I was alive in the Truth. I desired him to say no more, as I knew nothing about them, and that it was sufficient for me that I felt perfect peace in my labours among them.

22nd. In company with Joseph Wilbur, Zebulon Hoxsie and Reuben Baker, I attended a meeting appointed at a place called Argyle, where there had

never been a Friends' meeting held before: and although much ignorance of the usefulness of silent waiting, or the nature of spiritual worship, was apparent among the people, yet we had a free, open time in gospel labour to our satisfaction.

24th. Although in preserving this account of my exercises in this life, I wish to avoid giving much detail of my outward affairs, yet as some things of this nature have occurred that seem evidently as lessons of instruction in the best things, I am induced to acknowledge the hand of Divine Providence in ordering some of these outward matters, encouraging me to a continued trust in his goodness in all the transactions of my life, and leading me to be more and more attentive and obedient to the little, secret motions and intimations of his spirit in my own mind. Thus, I have found the exercise of patience and christian forbearance towards a person who for a while appeared unwilling to pay a just debt, at length induced him to come of his own accord, and in a friendly manner settle the account. But I may confess, that to have the inward eye so divinely anointed as always with clearness to see the Lord's way and time, is a great attainment, to which I have not at all times fully arrived. I see the danger of a selfish spirit, being secretly alive and working in us, especially where our temporal interest is concerned, that hinders our being wholly leavened into the heavenly nature, so as at all times clearly to discover what the Divine will is concerning us.

26th. In our meeting to-day, a lively opening came before the view of my mind concerning the pool of Bethesda and its five porches; the multitude of impotent folk that lay in them, waiting for the troubling

of the water; and the case of one that had lain there diseased a long time already, without being healed: also the certain season of the angel's descending to move the waters, and the healing efficacy of first stepping in *after* the troubling of the pool. By which it would appear that if any stepped in too soon, or *before* the proper time, they would experience no more healing virtue than by too long a delay, or neglect of stepping in after the divine visitation. While I mused on these openings, and felt the command to deliver them to the people, being just about to rise on my feet, another Friend stood up to speak, with seemingly good matter at first; but he soon laboured so heavily as apparently to lose the life, and the meeting also seemed to become lifeless. By the time this communication was ended, the time of the meeting was so far spent, that I concluded to omit delivering the testimony of my opening, and the meeting broke up. But I soon saw that I had missed the right time in not rising a little earlier; which might have been the means of preserving life in the meeting, and preventing my coming from it dissatisfied in my mind, and blaming no body but myself. By leaving this memorandum, I wish that others as well as myself, may learn to time things right; for I am sensible that much is to be gained by doing things in their proper season, as I also believe that much is lost by not timing things well; so that sometimes they had better never be done at all, than done in the wrong time.

7th mo. 3rd. In our meeting, being much exercised in spirit, I was enabled to discharge my duty in sounding forth an alarm to the careless and lukewarm who had secured themselves as in the sides of the

ship, and were fallen asleep; and therefore knew nothing of the trouble and anxiety which the true labourers felt for their safety and deliverance. This kind of sleepers, I believe, may frequently be found among people whose outward eyes may be open: and to these I was concerned to call, in order to awaken them out of that careless and lethargic state of security, that they might arise and call on the living God.

22nd. It seems right that I should number the favours I receive. In our meeting last fifth-day, I had a lively opening, in which I was favoured with a living testimony of encouragement to such as were earnestly engaged and rightly devoted to the service of Truth. I was led to set forth the preciousness of time, and the manner of its being meted out to us, a breath at a time;—that as the gracious Giver of every good and perfect gift, in his wisdom thus distributes it, so we are in duty bound to make a right use of it; and especially to dedicate a part of it to him in solemn spiritual worship.

Another favoured opportunity I had lately at Pittstown meeting; wherein my mind was opened upon the subject of the discourse of Jesus with the Samaritan woman at Jacob's well. As I kept close to the light, I was enabled to see and understand more deeply the instructive nature of the truths declared on this occasion. Oh! what shall I render unto the Lord for all his benefits towards me! My tongue is too short to declare his goodness, my pen too slender,—and I fear my heart is too unthankful for his abundant favours. Oh! let me forever lie low, as in the dust, and let God alone be exalted, saith my soul.

24th. Having felt a little draft of love to attend the monthly meeting at Queensbury, and also the little meeting at Thirman-town, I set out from home alone, and went to Queensbury, though under some discouragement, partly on account of bodily weakness, and partly by reason of the smallness of the motion (as I thought) yet could not feel quite easy to stay at home. So in this littleness I attended the monthly meeting; which was a favoured time beyond my expectation: blessed be the Lord. But in the evening, my bodily weakness so increased that I was nigh giving out going any further; and went to bed under discouragement. When morning came I was still weak in body, but felt the same little motion to try to get to the meeting at Thirman-town. Having the company of three or four Friends of that meeting, I set out and travelled slowly till we reached the place. Next day, being first-day, I attended the meeting; and when it was gathered, light sprang up far beyond my expectation, and it was a favoured time; perhaps as much so as I ever experienced.— Oh! how freely and powerfully did counsel and advice flow through me from the Fountain of all good! After meeting my health seemed fully restored, and I rode near half way home over a rough mountainous road, with a joyful and peaceful mind: and next day reached home much satisfied with my visit. I am renewedly confirmed, that there is often more in such comparatively small motions and intimations of love on the mind, than many may suppose; and I am persuaded that much is lost by people not attending more carefully to them.

9th mo. 6th. Having had it on my mind for some time to make a visit to some Friends that were new-

ly convinced, residing in Kingsburg, Mayfield and Northampton, with some friendly people of different denominations in those parts, I set out in company with David Macomber and went to Newtown. Next day, being first of the week, I was at their meeting and had good service in the ministry; thence we went to William Odell's at Balls-town; and he agreed to meet and accompany me in the visit. 8th. Went on to Isaac Gaige's at Duanesburg, where we visited a person who was to appearance near her end with the dropsy. We then travelled through Otsego to see my son at Oxford, and thence about eighty-five miles to Levi Seymour's at Kingsburg, where William Odell met us. Next day, the 18th, we had two meetings; 19th, had two other meetings in Mayfield and Northampton. Next day we were at two meetings, one of them in Providenee. All these were favoured opportunities, the gospel being freely declared among the people, who were of different societies, yet there appeared great openness among them to hear Truth declared. Some things were treated in a very plain, elose manner, particularly the dangerous doctrine of "once in graee, ever in graee;" and the formality of preaching, praying and singing in man's will and time. But a number of them are so much stirred up in their minds, and their understandings so enlightened to see the insufficiency of such formal performances and the absurdity of such doctrines,—that they are willing to forsake them and seek for something more eertain and permanent.

We then had meetings at Galway, Greenfield, and private houses, among Friends, Baptists and Methodists; in which our labour went to search out their old sandy foundations, and buildings of wood, hay

and stubble; and to turn their attention to build on the Rock of ages, and embrace the everlasting Truth. But there is a wide field for abundance of labour, and skilful labourers are needed for the task. Oh! that all who travel abroad and appoint meetings, may dwell low, and sit as at the king's gate, like Mordecai, waiting for the deliverance of the Lord's righteous seed. These humble waiting Mordecai's, and those Esthers that put their lives as in their hands, and go forth under a sincere concern for the enlargement of the borders of Zion, will not only in due time witness the holding forth of the sceptre of Divine love, but will be made instruments for carrying on the Lord's work, and be received into favour with the King of kings.

Taking Saratoga monthly meeting on our way, we reached home the 24th; having travelled about two hundred and eighty miles, and attended eleven meetings.

10th mo. 5th. Nathan Hunt from Carolina attended our meeting at Easton, also John Hull from New York. They both appeared in testimony, and it was a remarkably favoured time. Nathan very clearly set forth the necessity and advantage of silent waiting, in order to be qualified for the performance of our religious duties; and also the insufficiency of all preaching, praying and singing in our own will and time; being at best but mere formality. Many of other societies were present, and all were quiet and apparently well satisfied. A solemn covering was felt over the meeting; may the glory be ascribed to God forever and ever.

16th. We had the company of our ancient friend, Reuben Palmer, from Nine Partners, and Augustine

Titus from Oswego, at our meeting. They were both favoured with short but lively testimonies among us; in which the cementing union was felt to the refreshing of our souls together. Thus, the heavenly Father deals bountifully with his depending children; and Oh! that we may ever remember his favours, and not doubt or repine in seasons of scarcity or drought, which he permits to come upon us for the trial of our faith and patience.

23rd. We had another refreshing season at our meeting, under the ministry of our beloved friend, Sarah Lundy, from New Jersey. Oh! how freely did gospel doctrine flow from her lips, to the tendering of us all! May the opportunity never be forgotten by us.

12th mo. 28th. Almost another whole year has passed away; during which I have had divers trials; but feel thankful that I have been preserved through them all. I consider that heat and cold, summer and winter, seed-time and harvest, spiritually as well as naturally, are all right, and, in the ordering of best wisdom, intended for the production of right and good things. In our meeting to-day, I was comforted in the renewing of the well-spring of Divine goodness in my own mind; and also through the ministry of our friend Thomas Titus, of Cornwall, who, being on a journey with several Friends to Upper Canada, was at our meeting—they being stopped here by reason of difficult travelling.

3rd month 1st, 1801. Trials attend me of various kinds. Although I have of late had some good and lively openings in our meetings, and some satisfactory labours therein; yet in prospect of having a few meetings abroad, I have been almost discouraged by

reason of the state of my own family at home. I find cause for much exercise and concern on account of some of my children, to get them out to attend meetings, and to keep them within the bounds of plainness. I have many exercising thoughts on their account, and whether I have not been too remiss heretofore in keeping up my authority in the right line of family discipline; and some of my dear friends have hinted their fears on this account. But in all my afflictions, trials and conflicts on this subject, I cannot feel any real guilt chargeable on myself, unless I have erred on the side of mercy or tenderness, so as not to keep the cords of discipline quite so tight as Truth would direct, through fear of being too severe. I find it needful for me to put my trust in God, who yet speaks peace to my soul, and endeavour to steer my course according to his direction; hoping for better times, and that he will arise in his light and matchless love, and cause my children to see their great mistakes, so as to repent and return to the heavenly Father's house; which is my hearty desire and prayer for them.

12th. At our monthly meeting, the Lord was evidently felt among us to our great comfort and satisfaction. I had renewedly to believe that we were a favoured people; and to remind Friends how and by what means our religious society was first raised up to be a separate people; namely, by and through the power of God; and that it was by and through the same power that we had been preserved as a people to the present day. I also had to hold up to view, that it is the same Divine power which must still preserve us; that although we now live in a day of ease, as to outward persecution, and have not the

like trials to go through as our forefathers had,—yet the enemy of our peace was the same; so that we have as much need to take good heed to the Divine light in our minds as they had in those days of greater outward trials. For if we are preserved to be a people to the Lord's praise, it must be by keeping our ranks in righteousness as our forefathers did, in order that we may go forward in the regular order of Truth towards a further reformation.

4th mo. 8th. What shall I render unto the Lord for all his benefits towards me? Notwithstanding my weaknesses and failures, I have felt the heavenly Master owning me at times with his enlivening presence, so that I have been enabled in his light and life, I trust, to bear public testimony to the Truth among my brethren and sisters, with that inward satisfaction and peace of mind which my soul truly desires above all things to feel. It is also humbling to my mind to consider that the Lord of all good is still favouring me in outward as well as spiritual things; for it is but a few days past, since a fire was discovered near evening within three or four feet of my barn, among some dry manure. There was abundance of straw very near it and the wind high; but it was put out by two boys that happened to see it, before it had begun to spread. It was supposed to have originated from the wad of a gun that had been fired at a mark on the side of the barn some hours before. It seemed right to record this awful circumstance, as a caution and admonition to myself and others to be very careful of suffering guns to be fired near such buildings, even though ever so much care should be taken to guard against such accidents. This marvellous preservation of my barn from the

ravages of fire, excites me to the renewed inquiry, What shall I render to the Lord, for all his benefits conferred on me? Can it be any thing short of humble, unreserved obedience to all his requirings? For it is by and through him and his merciful, providential dealings with me, that I have my being and well-being here.

10th, was our preparative meeting, in which life arose and light shone triumphant over all, to the encouraging of some of our minds. It being the time of answering the Queries, some things were closely searched into; particularly that of paying a tax, which many Friends thought was principally for the support of warlike purposes; such as building fortifications, ships of war, &c. But this tax being so blended with other taxes and duties, made it difficult: some Friends not being free to pay it, as believing it inconsistent with their religious principles and testimony against war; while others had paid it. A concern was felt that Friends might be preserved, so as to act with consistency therein. It was understood by some that Friends in New York generally paid it; and it was alleged that formerly while we were under the king of England, we had to answer a query in relation to not defrauding the king of his dues; and they could see no difference in this respect between king and congress; and that therefore we might pay those taxes now as well as formerly. On the other hand, it was stated that the ground on which we were raised to be a separate people or society, was that of tender scruples of conscience; and it was on this ground, or principle of Divine light, that the reformation had always stood, and must still stand, if it is carried on; and therefore that Friends

would not do well to look to New York or London, nor even to former customs, for direction; seeing we had to go forward and not backward, nor yet to stand still with the work of reformation. As to defrauding any of their dues, there was no such thing in the case; for *to defraud* was wilfully, obstinately, or craftily to detain a thing from the right owner. But in this case there was neither will, obstinacy, nor craft; but purely a tender scruple of mind or conscience; and therefore it ought to be attended to, and Friends should not desert the ground (now in a day of ease) on which their predecessors stood, and nobly maintained it in the times of hot persecution.

On the whole, it appeared to me that the weighty concern of the meeting was against paying the tax; but as the subject was new to some, and others were not altogether clear, by reason of long custom, so as to see the inconsistency of paying it,—it was thought best to let every Friend act according to their freedom therein. I was truly thankful that Friends were preserved in such unity and harmony, that I did not discover any hardness towards one another; but all spoke with coolness of mind, and none showed any symptoms of heated zeal; which is too often the case in such matters.

6th mo. 17th. Although my hands as well as my mind, for several weeks past, have been employed in making this life more comfortable, yet the goodness of my heavenly Master has not forsaken me. He has vouchsafed to shine in and upon my tabernacle, at divers times of late, greatly to my encouragement, both in and out of meetings. These Divine favours have been conferred on me, sometimes by and through the feeling of his presence in silently

waiting upon him; sometimes, through the ministry of others; and sometimes in feeling the gospel spring of life to flow in my own heart for distribution among my brethren and sisters at our own meeting. Oh! the streams of gospel love which I have felt thus to flow forth toward my friends, affording also to my own mind great satisfaction and peace. May I never forget these and many other favours dispensed to me by the Divine hand.

19th. I went to Pittstown in company with Daniel Aldrich, of Uxbridge monthly meeting in New England, and Solomon Haight, of Nine Partners; and attended a meeting which they had appointed there, to my satisfaction.

7th mo. 22d. This morning, I had a great struggle in my mind whether I had better go to the monthly meeting at Saratoga, or stay at home and secure my wheat, which was nearly all standing in shock in the field, and it looked very likely to rain. But I soon concluded to go to meeting, and trust my wheat in the hand of the Lord: so my wife and I set out and rode a few miles, when it began to rain, and so thoroughly wet the wheat that if I had stayed at home and attempted to draw it in, I should have got very little of it housed before the rain came on. In attending the monthly meeting I had good satisfaction, although through some close labour in the discipline; for a matter had occurred among them which tended to break the unity, and to scatter and divide Friends. On this subject I felt constrained in love to labour with them, and was favoured to bring about a settlement, so that a number of Friends signified their unity therewith. It was the Lord's doings, and let all the praise be given to him. Next day, after visit-

ing a sick man, we returned home; and by this time the weather had become so fair that my wheat was in better order to be put in the barn than it had before been. So that through all my struggles and exercises I thought I was the gainer at last; and I have made these remarks for the encouragement of any that may be tried in like manner.

24th of 10th mo. Of late my mind hath been much occupied in repairing my house, which I thought necessary for my own and family's comfort; this, with other perplexing cares of this life, hath been such that I have at times been afraid I was losing ground, as to my journey Sion-ward. Yet notwithstanding this, I have been generally favoured in our meetings with a sense of Divine goodness, and a hope that I am still owned by my great and good Master; for of a truth I do greatly desire to feel my mind set at liberty from the cares and cumbers of this life.

Having had it on my mind for some time to make a visit to Friends and others in Johnstown, Northampton and Wellstown, and having the unity of Friends therein, I set out and went to Ballstown.—Next day, being first of the week, I attended the meeting there, and had a full and satisfactory opportunity, divers of the neighbours not of our society being present. At three o'clock in the afternoon, in company with my esteemed friend William Odell, I had another meeting about five or six miles northward, among Baptists and Presbyterians; in which William had good service, but I was silent. Thence went to my brother-in-law, Joseph Hoxsie's in Galway, and lodged there; and the following day had a meeting at New Providence: after which we rode about thirty miles to David Isdell's in Wells-town.

Next day, about ten miles farther in the woods, and visited some Friends' families, intending to have a meeting in that neighbourhood: but of this we were disappointed, by reason that most of the people had promised to help a man heap logs, and they were to have a dinner provided, with spirituous liquors, &c. The people were also disappointed; for they had been for some time (as we heard) wishing that some Friends would have a meeting amongst them. In discoursing with the man for whom the work was to be done, he was unwilling to have it put off till another day, because his hands were all invited and his victuals prepared; though he seemed sorry it had so happened. We had a good opportunity to hold up to him our testimony against such entertainments in which spirituous liquors were freely used. For, although it was a good and charitable thing in itself for neighbours to help one another, especially those who were sick or lame, and thus had got behindhand in their business,—yet it might all be done without spirituous liquors, mostly much better than with.—The practice of using those liquors as a drink, was also of bad consequence, not only because of the cost, which was considerable in a neighbourhood where they were mostly in low circumstances as new beginners in a wilderness,—but also by the free use of strong drink, men who are commonly of sober habits would become more noisy and talkative, and those of looser character with weak heads, oftentimes became intoxicated, so as to be deprived of their reason; to which may be added, that from such customs men have gradually fallen victims to the use of spirituous liquors, till they have become mere sots.—We also told the young man, that as he was consid-

ered one of the leading men in that settlement, he ought to consider and take heed how he set a bad example, or introduced bad practices among his neighbours. All which he appeared to take very well; and so we left him, and had an evening meeting in another part of the neighbourhood, which proved to be a good season for imparting gospel truths to the people. After which, we had a full opportunity of clearing our minds concerning the practice of furnishing men with spirituous liquors, and making such large gatherings in order to roll logs, and other kinds of labour;—setting forth the evil consequences of such a practice, as Truth then opened the way. All which seemed to be well received by them generally; and some expressed their great satisfaction with the remarks, saying they had been uneasy with the custom of giving strong drink, but it being generally practiced among them, they had thought they could not avoid it; but that now the inconsistency thereof had been so clearly set forth, they hoped they should in future be enabled to abandon the practice.

On a review of this day's work, we felt great satisfaction, so that we could once more set up our Ebenezer, and say, Blessed be the Lord who hath hitherto helped us.

28th. Attended a meeting which we had previously appointed at the house of a Methodist, in a neighbourhood where only one family of Friends lived: after which we rode back to a place in the bow of the river, where we had a meeting next day at an inn; and another in the evening at the house of a Baptist, to which came a priest (as we were afterwards informed) who was travelling about the country to look for a place to settle himself as a minister.

I was particularly led to set forth the true and false ministry, in illustrating the text, "The stone which the builders rejected is become the head of the corner:" and after I had done, dear William handled the same subject, I think near an hour, to my admiration. The great solemnity and satisfaction that evidently attended the minds of the people, were truly encouraging; praises be to the Lord, for it was all his doings.

30th. Being disappointed of a meeting we expected to have at a Friend's house about six miles off, we went on to Levi Seymour's, in the borders of Johnstown, where a little meeting of Friends was kept up; which we attended the next day to a good degree of satisfaction. That evening we came to the house of our friend John Macomber at Galway; whence, next morning William Odell went home, but I attended Galway meeting on first-day; in which I had a close, exercising time, but through honest labour, obtained considerable ease of mind. The way not opening to proceed further at present, I returned home the 2d of the 11th month; where I remained, experiencing some trying seasons, but others more favoured and open, till the 19th of 1st month, 1802; when, not feeling clear of several places within the verge of Saratoga monthly meeting, I left home, and was at the select preparative meeting there. Next day, was at their monthly meeting, and the day following, William Odell again joining me, we rode to Greenfield, and had an evening meeting at the house of our friend Elihu Anthony. 22d, had two meetings to good satisfaction; and next day attended one at Friends' meeting house in the south part of Greenfield, which was a trying season. It seemed as if the

spirit of the world had almost choked the good seed; but really it requires some care and skill to pluck up those weeds that are grown tall and strong, without endangering the good plants. 24th, being first-day, we were at Newtown meeting; after which, having a sitting in a Friend's family, we felt easy to return home.

The 10th of 3rd month, William Odell and I set out on a religious visit, and were at Danby monthly meeting. Thence, about thirty miles, to a place called Landgrove, on the Green mountains, where we had an evening meeting; and I thought it a good opportunity, though no Friends reside here. Surely we have cause to be thankful to our good Master for all his favours. 13th. Had a meeting at Weston, at the house of our friend Ezekiel Pease, who with his wife were but lately convinced of the principle of Truth. It was a good meeting; but not feeling quite clear of the place, and next day being the first of the week, at the close of the meeting it was mentioned that we thought of staying over first-day, and would be glad to have another meeting with them near the centre of the settlement, if a suitable place could be had. Upon which an aged man stood up and said, as they had dropped their meeting for three or four sabbaths on account of the inclemency of the weather, he thought likely we might meet at their meeting place, which was a tavern. On which the owner of the house readily gave liberty; and although it was severe cold, with wind and deep snow, yet many of the people came together and behaved soberly; and I thought it a good meeting. That afternoon we travelled through deep snow about nine miles to Mount Holly, where only three Friends reside. Next day

had a meeting there to good satisfaction. Thence, by way of Danby to Granville mid-week meeting; after which we rode through deep mud and water twenty-five miles to a friendly man's house in Argyle, where we lodged. On the 18th, reached Easton monthly meeting, and thence home.

8th mo. 27th. I have had a long season of mental dejection, with a sense of my own inability and nothingness, without Divine aid and assistance. It is more than five months since I have opened my mouth in public ministry in our own meeting; but I have not been stupid or senseless; for I have had many good seasons, in some of which it hath seemed as if I was brought into the King's treasury, and beheld many good things there laid up in store for those that love him: but no liberty was given me to deal out any of them to my brethren and sisters. Here, I have found it a very necessary lesson to learn to abide in silence, even to a perfect willingness, as to any other qualification whatever. To talk of the necessity of being willing to be any thing or nothing, and even to become willing to be numbered among transgressors,—is an easy thing: but really to experience this willingness actually and effectually to be wrought in the heart and mind, is a deep and painful exercise, very difficult to be described by words so as to give a perfect idea of it to another.

Yet, during this time of silently attending our meetings at home, I went once in company with my dear friend William Odell as far as East-Hoosack, Hancock, Stephen-town, Petersburg and Pittstown; and we had meetings at each place to good satisfaction; the spring of the gospel ministry being opened in several of them through us both, to our comfort,

and I trust to the edification of some of the people. Yesterday the spring of Divine life was again opened in me, so as to flow over our meeting new and fresh, to the comfort of some of my friends, and to my own peace. Thus hath the good Master, in his own time, shown his favours to my poor soul, so that I may again set up my Ebenezer, and say, Hitherto hath the Lord helped me. Amen.

10th mo. 3rd. Set out with my son Peleg Hall, who was removing to settle at Oxford, and arrived there in four days. Hence, in company with my brother Green Hall and my son Samuel, I went to Sherburn, and had a meeting there at the house of George Briggs, his wife being a member among Friends. But when our meeting was proposed, he said he thought the Baptists and Methodists in that neighbourhood were so set in their own way of thinking, that they would not attend a Friends' meeting at any time, and especially on first-day; for their meeting was held in a large school house within a few rods of his house. On inquiring the usual time of their meeting, he said they met at three o'clock in the afternoon; so we appointed our's at eleven; giving the people an opportunity of attending both, if they chose. When the time drew nigh, I mentioned about making some seats; but he was so faithless that he was hardly prevailed on to make any beside his chairs and beds in the house. However, the people so flocked in that he was obliged to bring a number of benches from the school house, and they crowded all full. It was a blessed opportunity; the people appeared solid, and my mind was opened and favoured to proclaim gospel truths among them. When the meeting broke up the people mostly went home, in a solid, thought-

ful manner; very few staying to the Methodist meeting in the afternoon. We returned well satisfied with our visit, to my son's at Oxford.

I reached home on the 15th, and found my aged father very ill, occasioned by a bruise on his leg, and a few days after by a stroke of palsy. The wound on his leg mortified, and he departed this life the 28th of the 10th month, 1802; aged eighty years and eleven months.

On the 5th of the 1st mo. 1803, in company with my wife and John Gifford, a friend of our meeting, I set out in order to visit the families of Friends of Pittstown meeting. We visited twenty-one families, besides attending their preparative and first-day meetings. In the course of this service, some things occurred which furnished evidence to us that the work was owned by the great and good Master, and we had renewed cause to be thankful to him for his gracious dealings with us.

In the 2nd month, as I was returning from our meeting, the concern and prospect of a second visit to Upper Canada, so impressed my mind that I could not refrain from shedding tears as we rode along; and I said in my heart, O Lord, preserve me in every trial of every kind, so that I may not bring dishonour to thy worthy name: for truly I am utterly unable to do any good without thy Divine assistance.

3rd mo. 3rd. In company with John Gifford, I attended the meeting lately allowed at Troy; which I thought was eminently favoured and owned by the great Master of our assemblies. At three o'clock in the afternoon, we had a meeting at Cooksborough; at which were many who had never been at a Friends' meeting, and they seemed unacquainted with the na-

ture of spiritual, silent worship, and also of true gospel ministry. But after hard travail of spirit, and deep conflict, life arose into some dominion, and I was enabled in good measure to relieve my mind of the burden that lay upon me. Peace and thankfulness flowed in my heart toward the bountiful Dispenser of help and strength. Next day, we had a meeting at the house of Francis Brocks, at Petersburg. As I was speaking with a gentle current of gospel truth to the people, there came as it were a thick dark cloud over my mind, and I sat down very abruptly; believing I had followed my Guide as far as he led me and no farther, I felt peace, and a willingness to become any thing or nothing in the eyes of men, so that I might have the Divine approbation, which is a sufficient reward to the dedicated mind. On the 5th, we set out and rode ten or twelve miles towards home, but feeling our minds turned towards Friends at White Creek preparative meeting, we went there, and attended it to good satisfaction; and next day returned home.

4th mo. 10th. As I sat in our meeting, my mind was made renewedly sensible of the wonderful goodness of the Father of all our mercies, from whom are all our benefits both spiritual and temporal, derived. What a small portion of our time is entirely dedicated to his service, by way of paying homage to him in publicly worshipping him! And yet all good springs from him; for we have not even a faculty or capacity of doing any thing that is really good, of ourselves, or that will redound to his honour or praise; but all our ability to do good must spring from the God of all truth, justice, and mercy. Surely, our obligation to him is very great; as we are created on

purpose for his glory. In ruminating on this wonderful theme, I thought the day spoken of by the prophet had certainly come, when no man need say to his brother, Know the Lord; for that he would teach his people himself, and thus all might know him, from the least to the greatest.

The 19th of the 5th mo. 1803, in company with my friend John Gifford, I set out on a visit to the meetings northward. On first-day, the 22d, we were at Granville meeting; in which John had good service, but I felt well satisfied to remain silent, as to any public testimony. Went thence to Ferrisburg, and were at Monkton preparative meeting; also had a meeting at Starksborough, in which we both had an open time in public testimony. 28th. Had a meeting at Montpelier; and not feeling clear of that neighbourhood, we had another near the same place, in which we had good service. After which we had a religious opportunity with a family who were much afflicted with sickness; and the Lord was pleased to furnish counsel and admonition, to the tendering and uniting of our souls together. The oil of the kingdom was freely shed abroad, and we were anointed therewith to our comfort and joy in the Lord.

31st. We attended Ferrisburg monthly meeting to good satisfaction; thence, crossing lake Champlain, we came to Peru, in New York state, and lodged at the house of David Harkness. Next day, were at the monthly meeting there; and the day following, set out for Grand Isle, (being an island in lake Champlain) and got to Cumberland Head; but the south wind blew so violently that we could not cross the ferry till next day, when we had a pleasant passage. The 6th, being first-day, we attended their meeting;

many of the neighbours coming in, it was a precious season. In the afternoon, we had a meeting on the south part of the island, which was attended by about two hundred and fifty people, as it was thought; in which opportunity gospel doctrines flowed copiously, and it ended in solemn prayer to the Lord of glory. I think I have not been sensible of many more favoured seasons. Praised be the holy name of my God forever; for he is eternally worthy, saith my soul.

We lodged at Jonathan Griffith's, whose parents lived with him; his father being eighty-nine, and his mother ninety-two years old; and both able to walk about. They appeared to be so loving and innocent, that I thought they nearly resembled in mind two little innocent children. Desires were raised in my heart that I might attain to such a state of mind; for I was induced to believe all was well with them, and would be, let them die ever so soon, or ever so much at unawares. I thought I saw in them a plain instance of the advantage of making our peace with our God in the time of health and strength.

On leaving the island, we rode the sand-bar; it being about one mile over, and the water in some places about mid-side deep to a common horse. As it was windy, we got somewhat wet by the swell of the water; but landed safely, and proceeded to our friend Elihu Hoag's at Starksborough. On the 8th, had a meeting at Lincoln, where there is a little company of tender-spirited Friends, who live in sweet harmony together. Soon after I sat down, I thought, Surely the Lord hath a righteous seed in this place; and while viewing it in my mind, John Gifford arose with these words, "Surely the Lord is in this place, and I knew it not." From which he drew much comfort and en-

couragement for the people. After which, I had an open time in public testimony, and the meeting ended in solemn prayer to the God of all our mercies. It was indeed a highly favoured meeting; and closed our visit in those northern parts. Thence we proceeded homewards, attending Danby monthly meeting on the way, and had an appointed meeting about two miles eastward of that place, which was large, and ended well to the satisfaction of the people generally. Here we parted in tender love and good unity; John Gifford going northward, with Stephen Rogers to accompany him, and I home, where I found my dear wife and family all well. In this journey I was absent upwards of three weeks, travelled about four hundred miles, and attended thirteen meetings.

The 22d of the 6th month, our daughter-in-law, Lois Hall, departed this life, after about an hour's illness; leaving a husband and three small children. This was a trying circumstance to us all, and particularly so to my son, to be so suddenly deprived of an affectionate and beloved wife. She was indeed a goodly, well-minded woman, but of a weakly constitution. The consideration of the many vicissitudes of human life, is humbling: for although we may promise ourselves many comforts and much satisfaction as we pass along through time, and we may also be very desirous of being divinely directed in making choice of the things of this life, in order that we may have the greater confidence in the enjoyment of them—yet after all, we shall find that assertion of the wise king to be true; "Vanity of vanities; all is vanity." Seeing this is the case with all transitory things, how needful it is to seek something

that is more permanent, even a habitation whose builder and maker is God.

9th mo. 18th. Trials and exercises still attend me; for although I have been renewedly impressed with a concern to make another visit to Upper Canada, and went so far as to lay the matter before our monthly meeting,—yet, feeling an unexpected stop in my mind, I mentioned it to Friends, and the case was postponed. Another trial came on me about the same time concerning selling my farm, and removing to a place called Mayfield. This so wrought on me that I saw no better way to dispose of it, than to lay it before the monthly meeting. After Friends had solidly weighed the subject, they thought best to leave me at my liberty therein: but soon after this, I met with a stop in that case also. What may be the issue of these trials, I know not; but I believe the Lord will have a tried people; and why should I flinch at my lot and portion? Doubtless, I must learn to discern the Lord's shuttings as well as his openings; for it is as needful and useful to know the one as the other. May I still be preserved so as to keep in the strait and narrow way that leads to life eternal, is the sincere desire of my soul.

The 15th of the 12th mo. 1803, I again believed it right to lay before our monthly meeting, a revival of my concern in obedience to the Master's will, in respect to making a religious visit to Upper Canada; and Friends uniting therewith gave me a certificate for that purpose. Notwithstanding the great inability I feel of performing such a visit to the honour of the great Master, and the arduousness of the task in the heart of winter, being so far advanced in life that I am become tender as to bearing the cold, as well

as the dangers and exposures in those newly settled countries,—yet remembering the many favours heretofore received at the Divine hand, through faith I hope to be preserved so as to answer his requirings. And even if it should so happen that my natural life should be taken, I think I can truly say, the undertaking is in the simplicity and sincerity of my heart, with no other view than the honour of God and the peace of my own mind. Amen.

The 31st of the 12th month, I left home in company with my wife and son Zebulon, in order to proceed on my visit to Upper Canada. Next day, being the first of the year 1804, we attended meeting at Troy to good satisfaction. After meeting, parting with my beloved wife and son who returned home, I went to Joseph Breintnall's in the town, and lodged there. 2d of 1st mo. I went to Albany, where I met my near and dear friend, William Odell, who joined me as a companion in part of the visit. Next day, we had a meeting at Coeymans, in which Truth had the victory; and one the day following at Rensselaerville, where we found it our duty to encourage the few Friends and others to abide in the true Vine, Christ Jesus. 5th. Attended meeting at Oak-hill, in which through honest labour I got some relief. In the evening, William's mare ran away and could not be found; so next day he went in search of her, and I attended a meeting we had appointed at Berne.—Through Divine assistance, the meeting was held to good satisfaction. Thence I went to Duanesburg, where William Odell met me again, to our comfort, having found his mare. After attending meeting there, we went on and had a meeting at Charles-town, and another in the evening; in both which our

labours in the ministry tended to bring the people off from form to substance, and we had peace.

10th. The weather being very cold, we travelled about twenty miles; and next day about eighteen, to Hardwick, where we had a satisfactory meeting in a school house. 13th. Had a trying meeting at Otego, where, after a Friend of that place had spoken a few words, I found it my place just to inform them that I believed, before they could build rightly, they must endeavour to remove the rubbish out of the way; in order that they might find and build on the right foundation, Christ Jesus. After long silence, William opened to them what the rubbish was, in a plain way, and showed them how to remove it, through faithful obedience. So, on the whole, the meeting ended well. Next day, in company with Nehemiah Sleeper, we went to Unadilla, and had a meeting at Simeon Wilber's on the 15th, in which I was silent, but William had a free, open time in public testimony, much to my satisfaction. Next day, had a meeting at Oxford, in which I was engaged to arouse the careless to a serious consideration of their latter end.

The 18th of 1st month, being a remarkable snow storm, with wind and cold, we spent in visiting the few families of Friends in Pittsfield, and having religious opportunities with them to our satisfaction and peace. Lodged at Solomon Kilsey's; and next day travelled through deep snow to Plainfield, and had an evening meeting among the Baptists; in which we found it needful to endeavour to centre the people's minds on Christ the rock, the sure foundation. They seemed much afloat; so we had to cast our bread as upon the waters, hoping that it may be found after many days, and left the event to the

Lord. Thence, having a meeting on the way at Stephen Hoxsie's in Brockfield, we travelled to Whites-town in a tedious snow storm, to the house of our friend Peleg Gifford, where we met with divers friends, and had a time of rejoicing in the Lord in a sitting together that evening, after a tiresome travel.

21st Had a meeting at Peleg's, among the Presbyterians who behaved soberly, becoming professors of religion, and I trust it was a profitable time to them, if they make a right improvement of it. In the evening, we had a meeting at Augusta, where the minds of the people seemed too much outward: in such cases, it requires best wisdom to direct, in order to draw them off from outward observances and outward things, and turn them to the true inward principle. I have found by experience in the light, that nothing can do it rightly but the baptizing power of Truth. As I am careful to dwell in the deeps, until I witness this power to open matter in my mind before I offer to stand up to minister, and then to attend to it all along in the delivery of it, closing when that closes,—whether I say little or much, in this way I have always felt the best satisfaction.

After this we had meetings at Pompey and Sempronius; in one at the latter place, the minds of some of the people appeared tender, and one young man publicly acknowledged, with much feeling and sincerity, that he had heard the Truth declared that day; and advised others to a faithful adherence to it, saying, “Fear not them that kill the body, and then can do no more; but rather fear him that has power both to kill and to cast into hell.” Thence we travelled near sixty miles to the house of our friend, Abraham Lapham, at Palmyra, in the Genesee country; where,

on the 26th, we attended the monthly meeting for Farmington (the meeting house having been lately consumed by fire.) Next day, we sat with a committee on the subject of building a new meeting house; and though there were different opinions as to the spot where to set the house, yet a good degree of condescension prevailed, so that they entered into a subscription for the purpose, and were so spirited that six hundred dollars were subscribed on the spot. As this meeting is situated in an inland country, being near two hundred miles from Albany, their market place, and many of the members new settlers, under disadvantages, it seemed right to preserve this account of their generosity, in hopes it may be a means of encouragement to others in similar cases.

29th, and first of the week, we attended Friends' meeting held at Abraham Lapham's, in which Wm. Odell had a favoured, open time in the ministry. We had also an evening meeting at Barnabas Brown's, to good satisfaction. The next day, I parted with my beloved friend Wm. Odell, he feeling his mind clear, so as to return homeward. This parting very nearly affected me; having travelled together for four weeks in true unity, I felt the loss of so dear a friend. In the evening, I had a meeting at Farmington, in company with Caleb Macomber, a Friend of Palmyra, and we both had good service in the ministry. Blessed be the Lord for all his mercies and favours.

31st. Went to Gilbert Howland's, and had a meeting there in the evening to good satisfaction, though I was silent, but Caleb Macomber had a fine open time in the ministry. Next day, had a meeting at Nathan Herrenden's, in which through deep exercise I found a way to ease my mind. The day following

I attended the mid-week meeting at Palmyra, and an adjournment of Farmington monthly meeting; in each of which I had some service.

3rd of 2nd month, in company with our young friend Eseck Aldrich, I set out for Upper Canada, and in three days reached our friend, Asa Schooley's. Here I rested a little, and on the 9th attended their mid-week meeting, in which I had to sound an alarm, and to speak in close terms; which was trying to me, being a stranger among them: yet I had a word of encouragement to the few sincere hearted ones. Next day Eseck Aldrich left me, intending to return home; he had been very kind and it was a trial to part with him: so I set out in company with Abraham Laing and reached Pelham that evening, about thirty miles. After attending the funeral of a child, and visiting my old friends, Jeremiah Moore's family, I was at their meeting on first-day; in which I was led to set forth what it was that had deprived men and women of happiness ever since the fall of Adam, to wit: unfaithfulness to known duty: and that this would continue to be the case as long as unfaithfulness was given way to. On the other hand, by faithful obedience to manifested duty, a state of happiness was attained. The meeting was solid and ended well. Next day, visited Joshua Gillams' family, and on the 15th, attended their mid-week meeting.

On the 16th, in company with Peter Beckett, I set out for Yonge Street, and travelled through the wilderness, and over seven or eight remarkably sharp but short hills, as also very bad roads, about one hundred miles, to our friend Henry Widdifield's, at Yonge Street. I was much tired and unwell, but the kindness of our tender friends was so great that it

seemed to revive me in these small afflictions. The 19th and first of the week, I attended their meeting, in which I was favoured with matter and utterance, to the tendering of some minds. Next day, visited some families, and the day following had a meeting at Samuel Lundy's, in a newly settled place, where, although I could see very few houses in the woods, yet many people came to the meeting, and it was held to good satisfaction. I was also at the mid-week meeting at King on Yonge Street, to my peace of mind.

A circumstance occurred here, which ministered encouragement to me. As I was conversing with Friends about my journey to the Bay of Canty, or Adolphus-town, I perceived the subject was likely to be very trying to them; for they were resolved I should not go alone, it being near two hundred miles and the roads bad, and Friends of the place all new settlers, and low in circumstances. I felt willing to undertake the journey alone, notwithstanding the length and badness of the road, and my age and infirmities; but they would by no means consent to it. While we were thus conversing, Samuel Howe, a Friend from the Bay of Canty, came in, and informed us he would be ready to return in four or five days. At this I was truly rejoiced, to be thus provided with a suitable companion, beyond my expectation; and he offered to take me in his sleigh, which would be a great easement to me, as I had rode more than six hundred miles. I felt thankful for this favour, as believing a hand of Providence was in it. So on the 24th, I set out with Samuel Howe, and went thirty miles to York, near which we lodged at George Playter's. Here Samuel was detained on some busi-

ness, so that I waited most of the next day for him to be ready to go with me. But as his business was of an outward nature, and no certainty of its being accomplished in several days, I set out alone and went to William Cornell's, where I waited till the 29th, but Samuel did not come. So, notwithstanding all my hopes of having suitable company, I had to travel a long tedious journey alone. The first day, I travelled twenty-five miles through a lonesome woods, in one place ten miles through deep snow, and no road nor even a stick removed out of the way, over steep hills, and a large stream of water, where my mare had to jump down and up the banks. But at night I found a house where I lodged, and the people were very kind to me.

3d mo. 1st. Continued my journey over very rough ways, still much uninhabited, but found good entertainment at night. Next day, came to my old friend and acquaintance, Peter Irish's, at a place called Haldimand. Here I stayed till first-day, the 4th, and had a meeting, in which my mind was much opened, and it was a precious opportunity. Next day, in company with Peter and his daughter, travelled forty-two miles to West Lake, and the day following attended the preparative meeting there. Thence, in company with Philip Dorland and James Noxen, I went to Adolphus-town, and was at the preparative meeting there; in which I was engaged to tell them that it was the hungry that should be filled, and the poor in spirit that were entitled to the kingdom of heaven. Sth. Had a meeting at Grassy Point, in company with John Dorland, and James Noxen a public Friend of Adolphus-town. In this meeting I was largely opened in declaring gospel Truths to the people.

I stayed about a week in the neighbourhood, resting and visiting some families, till the monthly meeting came on, which I attended, as also the select preparative meeting, and had some good service in both; the business being transacted in much brotherly love and concord. Thence I went to Kingston, and visited the widow of my friend, Aaron Brewer, deceased; and attended the meeting held there, wherein thro' Divine favour, my mind was much opened and enlarged in public testimony. After meeting, in discourse with some Friends and friendly people, the feeling sense of Divine goodness so covered our minds as to produce much tenderness. In the afternoon, had a solid opportunity in Mahlon Knight's family, and another in the evening at the widow Brewer's, where I parted with divers friends, in heart-tendering nearness.

19th. Set out from Kingston, with Hugh McMullin, a Friend, and Lewis Cameron (a Methodist who accompanied me several hundred miles homewards) and we travelled that day about thirty miles, most of the way one continued wilderness,—a part of which we had to pass in the night, which made it seem very lonesome; and more so, by reason of the wild beasts that inhabited those parts. In the midst of this dreary wilderness, the wolves set up a hideous yell, seeming to be very near us; but we were preserved from them, and got safely through to a house, near ten o'clock at night, where we lodged on the floor till morning. Next day we reached Gershom Wing's, and had a meeting in the evening among Methodists, Baptists, and others, to general satisfaction.

21st. Feeling fully clear of those parts, I set out for home, with great peace and satisfaction in having

endeavoured to answer what I thought required of me by my heavenly Master. Yet the thoughts of a long and tedious journey, through deep snow, and in many places long wildernesses uninhabited by any human beings, and also large rivers to cross,—appeared serious. In the afternoon, parted with Hugh McMullin, and crossing the great river St. Lawrence, we lodged at an inn. Next day, continued our journey through the fifteen mile woods and the ten mile woods, and crossed a large river on the ice. 23rd. Travelled through the twelve mile woods, and crossed Black river on the ice. Next day, we went on the snow, that appeared to be about four feet deep on a level, and so hard that it bore our horses. Thus we came on to Galway the 27th of 3d month, and next day attended meeting there, which was a refreshing season in meeting again with my old friends. The 29th, I set out for my own home, and came on very cheerfully, in hopes of seeing my dear wife and children that evening. But when I came to my friend Isaac Leggett's, he told me the North river could not be passed on account of the rottenness of the ice. I stayed till next morning, when I went down to the river bank, and found the ice mostly gone, so that I was ferried over without difficulty, and arrived safely at home on the 30th of 3d month, to my own and family's joy and satisfaction. Thanks be to the Lord forever, for all his mercies and favours to me; and especially in this long and tedious journey; preserving me through a long and hard winter; as well as through dangers, difficulties, and perils in the wilderness,—perils and dangers in crossing rivers on the ice, and riding in extreme bad roads. But through all, I have been preserved, and brought home in great

peace of mind, as well as bodily health; having been from home in this journey three months, and travelled according to computation upwards of twelve hundred miles.

After my return from Upper Canada, I felt a revival of the concern to remove to Northampton, within the verge of Galway monthly and Mayfield preparative meeting. Having thought for several years that it would be right to spend a part of my time there, as a member among those newly convinced people; and the way now opening therefor, I laid the concern before Friends of Easton monthly meeting, and obtained their concurrence and certificate. After letting my farm in Easton to one of my sons, I set out with my family on the 17th of the 5th month, 1804, and in two days arrived at Northampton, at the place of our new residence, within one mile of where the meeting was held.

7th mo. 1st. Since I have been here, I have steadily attended meetings as they came in course, in which my mouth and heart have been frequently opened, and I have been Divinely helped to sound forth the gospel in the life and power thereof, to the satisfaction and peace of my own mind, and I trust to the encouragement of the little flock settled here in these new parts of the world. Praised be the Lord, for all his favours now and forever.

On the 15th of the 10th month, I set out with my wife, in order to visit our aged father Hoxsie, at Beekman-town, and some others of our relations and friends. In the journey, we attended the meeting at Quemans, in which I had an open time in the ministry. On the 30th we reached our father's house, and

next day were at their mid-week meeting. We also attended the Quarterly meeting at Nine Partners in the 11th month, at which was our friend Richard Jordan from Hartford in Connecticut. We were likewise at our Quarterly meeting at Easton, and returned home on the 22d of the 11th month.

1st mo. 13th, 1805. At our little meeting at Mayfield, the Lord opened my understanding in a remarkable manner, and I was led in public testimony to treat of the one thing needful for all to attend to, namely, our own gifts placed in our minds individually; and that it was the same Divine gift which the righteous in all ages had to attend to, in order that their steps might be directed aright: also that it was the same in this gospel day, by which the faithful are enabled to fear God and work righteousness so as to be accepted of him. Under a humbling sense of the heavenly power attending, my heart and knees were bowed in solemn prayer to Almighty God, to whom all praise, adoration, and renown belongeth forever and ever.

About this time, it appeared right for me to sell my farm at Easton, and purchase one here in order for a permanent settlement the remainder of my days. I accordingly bought a small tract of land, and removed on it with my family. This I did under a sense of religious duty; and not for the sake of adding to my estate. But I have seen the danger of self-interest being so mixed with our best intentions (especially in removing from one place to another) that it gets the pre-eminence in the mind, and bears such sway that people are apt to mistake it for something higher, and so take darkness for light as to bring themselves into many trials and difficulties, which

might have been avoided by keeping in humility, and strictly maintaining the watch. In the sale of my property at Easton, I had much trouble and perplexity, and great anxiety in order to meet my engagements, being several times disappointed; yet, as I had acted on a principle of religious duty, I had a hope of getting through so that my character and the credit of society should not suffer by any delay or deficiency. And so it was, after all my trials, difficulties, and anxieties, that I was favored to meet my engagements, and was carried through all to my own satisfaction, and that of my friends in general: and it hath been a confirmation to me that I am here an inhabitant of this place in the Lord's will; praises be to him forever and ever.

In the 5th month, I attended the Quarterly meeting at Easton, and in the 6th, our monthly meeting at Galway. I also attended a marriage which was solemnized at Mayfield meeting. Being the first in these parts in the way of Friends, many people came as spectators, who behaved civilly, and I had an opportunity to declare the Truth among them, under a sense of Divine aid. About this time, I had an exercising trial with one of my neighbours, not a member of our society, who often attended our little meeting, with his family, and sometimes offered something by way of public testimony. But as his conduct was not regular, his communications became very burdensome; and as there was no male elder among us, it lay upon me to request him to refrain from speaking among us: so I took a solid opportunity, and laid things fairly and honestly before him, advising him to be silent for the future, for that his testimony could not be received in the unity. All this he seem-

ed to bear with a good degree of patience; but he afterwards absented himself from our meetings.

In the 8th month, being under appointment with two elders from the select meeting to visit a Friend who had given some uneasiness on account of his public communications, we took an opportunity with him. In this interview, we informed him that inasmuch as Friends could not unite with him in believing he was rightly called to the ministry,—and as the uneasiness with his appearances had been of several years continuance,—and also that he had been several times admonished and advised in the case, he might now feel himself clear and fully excused from offering any thing in public. He received our remarks with becoming patience, and did not appear stubborn or self-willed. But Oh! how hard it is to deal with a lifeless ministry, especially if the words in themselves are good, and yet lack the life and power in their delivery. I am afraid that a number of ministers among us as a society, are too much caught in this snare. They seem to think they have a talent for speaking, and can remember the scriptures so as to quote them, and thereby strengthen or embellish their discourses (as they think) so as to make a pretty fair argument; concluding from this that they are called to the ministry. These at best are clothed but in part with the garments of the priesthood; they may have the bells, but want the pomegranates, which seems to me the most material part; for what is sound, without the savour of life?

22nd. We were visited by our friends, Zopher Green, Ruth Hallock, and Sarah Hull, from Nine Partners, and they had a favoured meeting with us; also a precious opportunity at parting. Soon after this

my mind sunk so low that I seemed for several weeks as in the valley of the shadow of death. At length, the candle of the Lord was again lighted in my heart by the well-spring of Divine life arising; and then I could say with Solomon, "To every thing there is a season, and a time for every purpose under heaven;" which I understand in a spiritual sense; and may add, there are spiritual days and nights, as well as natural ones: for so in my measure I have found it by experience. After this, the spring of the gospel ministry again opened and flowed through me, in several of our little meetings, to the watering of the flock and family of the Lord's heritage.

Thus enlargement has followed after a night season of gloominess, in which the spiritual atmosphere seemed all overcast with clouds, so that I could not discover even a star to give me light, so as to make a step with any degree of safety. In this state, I found it safest to endeavour to stand still, and trust in the salvation of the Lord: but even in this exercise, it is sometimes difficult to attain to a sufficient stability of mind; for when we are surrounded with distress on every hand, it seems natural for us to strive to help ourselves in some way or other, in order that we may become extricated from these trials. Happy are those that attain to a true stability of mind, possessing their souls in patience, and thus maintaining the spiritual watch or warfare in a right manner through the night season to the springing of the day, and till the sun of righteousness again arises in the soul; for then it is that we may see clearly as in day-light how to take safe steps in our heavenly journey. Oh! the preciousness of spiritual day-light! It is not in the power of words to describe it.

On the 7th of 2nd mo. 1806, I set out with my wife and son William, to attend our Quarterly meeting at Easton. On first-day the 9th, I was at Milton meeting; but the weather was exceedingly boisterous and windy, the timber falling very thickly, with limbs and pieces of bark flying almost continually in every direction,—so that we went to meeting as it were at the risk of our lives; yet, through the mercy of God, we escaped unhurt. But the meeting was very small; only four men and two women attending. At our Quarterly meeting we had the acceptable company and edifying labours of Mary Newbold and Elizabeth Coleman from Burlington, New Jersey, and Henry Hull from Stanford. The women Friends were also at our monthly meeting at Galway, the 19th. From thence my wife and I set out to visit some requesters at Western, being nearly one hundred miles distant. On the 20th, we went on, with several other Friends under appointment of the monthly meeting, making two sleigh loads, and three men on horseback. Next day we travelled through the woods and over hills and rocks, till we came to a new settlement in a town called Stratford; where we were stopped by reason of a bridge over a large stream of water having been washed away the evening before. There appearing to be no way to gain our ground without going thirty miles round, and several other sleighs loaded with goods, men, women, and children coming up, our situation was very trying; but most of the men set out to repair the bridge, so that we might at least cross on foot and ford the horses over. While this was going on, my mind became much exercised about having a meeting among the people of the settlement; and a

little before night, one of the inhabitants came to me and inquired whether Friends thought to have a meeting among them that evening; saying he thought there would be great openness to attend it. On consulting with Friends, a meeting was accordingly held at half past seven, and was attended by a considerable number of people, considering the shortness of the notice; and to me it appeared to be a precious visitation to many of them. Next day, our company got over on the newly constructed bridge, and the other travellers might also have got over safely had they been more prudent; but on attempting to take a loaded sleigh across, the weight of it and the men who were drawing and pushing it, was too much, and one of the string-pieces broke, precipitating them all into the rapid stream below: but, through favour they all got out safe. On the 24th we reached Zacheus Hill's in Western; and after visiting those who had requested to be received into membership, and having a good meeting among them and divers of their neighbours, we returned home: where, through much hard labour and fatigue, we arrived on the last day of the 2d month.

4th month 20th. Of late an opposing spirit has threatened to break the peace and destroy the unity of some of the members of our little meeting; which very much affected my mind. But by timely care this evil spirit was frustrated, and Friends settled in peace and harmony again. Oh! how good and profitable it is to keep on the watch-tower, so as to discover all the assaults of an enemy in proper season to resist him; for it is much easier to oppose an evil spirit in his early approaches, than when suffered to enter and keep his ground in the heart for any length of time.

21st. I went on foot to our preparative meeting, and thence through heavy rain to the select preparative meeting at Galway; also attended the monthly meeting there, in which I had a very close, searching testimony from this portion of scripture, "Take us the foxes, the little foxes that spoil the tender vines." As it then opened in my understanding, I had to set forth the nature of the foxes; how cunning they were, and that they were said to have many cunning artifices to catch their prey; and also very secret hiding places, or holes in the earth,—often-times getting so deep that it required very hard labour and a good resolution to dig them out. All this was applied in a spiritual sense, though I was ignorant of the cause, until the meeting for business opened; in the course of which the subtil nature of the fox showed itself openly, but soon darted into its hole and hid itself as well as it could. Let all beware of this cunning spirit of human policy, especially in the exercise of discipline and religious concerns.

9th mo. 12th. I have passed through another season of deep exercise and travail of spirit, in which I have had to believe that I was baptized for the dead, and brought to feel for some others that concern which they scarcely feel for themselves, by reason of the great stupidity that prevails in their minds, occasioned for want of a lively concern being maintained for their own good. During this exercising time, my beloved friends, Pardon Macomber and David Howland having some meetings in these parts sent me word that they thought of having one in this neighbourhood, and proposed my joining them in the concern. This I readily accepted, having felt a like

concern for some time; and we had a satisfactory meeting in a neighbourhood of people not far from my dwelling, who made no profession to religion. The spring of gospel ministry flowed freely, tending to stir them up to a serious thoughtfulness of their latter end. Next day, my wife and I accompanied Pardon Macomber to a meeting over the bow of the river, among the Methodists, and one in the afternoon among the Baptists at Northfield. The day following we attended another meeting at Providence, to satisfaction, and then parting with our friend Pardon, we returned home.

11th mo. 2nd. Although I sometimes fear I shall make my account seem tedious to some, by so often reciting the favours I have received from the heavenly Master;—yet, because they are always new to me, they are refreshing and encouraging; and I think I ought not only to write them down with pen, ink and paper, but also imprint them in my thoughts and on my heart; for surely they ought to be esteemed by me more precious than jewels of gold. On the 5th, we had a good meeting, increased by the attendance of our friends, Gideon Mollineux and James Hallock, of New Marlborough monthly meeting.—Oh! how sweetly did Gideon, that son of consolation, water our little flock! So that I believe we were all fully convinced that the Lord hath not yet forsaken his heritage: praises to his name forever.

12th month 21st. In our silent meetings of late, I have felt peace in believing that the heavenly Master himself was teaching his little flock and family the use of silence, and where to look for Divine help; that is, inwardly, in our own hearts and minds, individually; where we may all find the very best of

teaching: for Christ teacheth in the heart as never man taught; that is, with life, authority and precision.

On the 18th of the 1st month, 1807, I was again greatly favoured in public testimony; although I had laboured hard for a silent meeting, feeling much unwillingness so often to expose myself in this public way. But through Divine help I was enabled to see with clearness that obedience is the best sacrifice; whether it be in speaking or in silence. Oh! may the heavenly Father keep me to it, till all self in me is truly brought under in humble submission to his blessed will. Considering the many favours I have received, my heart felt humbled and this prayer arose, O Lord, keep and preserve me through heights and depths, so that I may bring no dishonour to thy holy name.

25th and first of the week, a silent meeting to-day, in which I was well satisfied that if people do not learn the usefulness of true silence, all the preaching in the world will do them little good.

Having had drawings in my mind for some time, to visit the few Friends and some others in and about Western, I set out in company with my wife, and reached there on the 28th of 1st month. Next day, attended their fifth-day meeting, which was a solemn, profitable time; and the day following had a meeting about five miles westward, in which I was led to treat on baptism and the supper (so called) in a particular manner, setting forth what the true baptism and supper are. In giving a description of this baptism, I was favoured to set it forth in so clear a light that I was led to query with them, whether they thought

that if a person was truly and spiritually baptized or excrcised therein, and lived a righteous life, though never dipped or sprinkled with water, such person would be lost at last, or at the winding up of time? And, on the other hand, whether all, or even any that were dipped or sprinkled with water, and yet never had experienced the inward or spiritual baptism, were saved? And, if Spirit-baptism was saving without the help of water,—and if water-baptism was not saving without the Spirit,—then it was the Spirit-baptism that was the *true* and *saving* baptism: and therefore water-baptism was not worth contending for. During my communication, the meeting seemed to be in a solemn, tender frame, and so continued till the close. I afterward understood the people were mostly Baptists.

After visiting some families, and attending the meeting at Western on first-day, which was large and a good meeting, we set out homewards. In the evening, in company with Pardon Macomber, we had a meeting at Steuben; in which I was nearly silent, but Pardon had a lengthy testimony to the relief of my mind: after which I just told them, that though Paul may plant and Apollos water, it is God that giveth the increase, and my prayers were that God would give them the increase or blessing of the right use of this meeting. Next day, we came on homewards and had an evening meeting at Norway; being the first Friends' meeting held in that part of the country. May the service of it be like bread cast upon the waters, that may be found hereafter. We reached home the 4th of 2d month, where we found my brother-in-law, Benjamin Coon and his wife my sister Rachel, with their daughter Phebe, on a visit

to us from Easton: of whose company I was truly glad; they being near to me in the best sense, as well as outward relationship. Next day I set out with them in order to attend our Quarterly meeting at Easton; where I met with our friends Henry Hull from Stanford, and Richard Mott from near New York. They had good service among us, and it was a favoured meeting; though very large, yet remarkably still and quiet. Richard was eminently favoured in the public meeting, the gospel flowing from his lips about two hours, like the running of a clear river of water.

Under a concern to visit the meetings within the limits of Queensbury monthly meeting, I left home on the 24th of the 2d month, 1807, accompanied by my wife, and was at the monthly meeting, and the meeting at Chester. I also visited several Friends' families, and returned by way of Greenfield mid-week meeting and through Galway, reaching home the 5th of 3d month. After which I steadily attended our own meetings when in health, but had seasons of much inward poverty and discouragements. Yet in my lowest seasons, I remembered that my heavenly Father had loved me, and I felt a little hope that he would love me to the end: this kept me from being swallowed up by the waves of affliction. But blessed be his holy name, he hath again lifted up my head, and enabled me to bear a living testimony to his blessed Truth in our meeting at Northampton, this 7th day of the 6th month, 1807.

9th mo. 20th. For some time past, I have seen so little utility in keeping up this account of my life, that I have omitted it: but of late the charge given to the disciples has been brought to my recollection,

“Gather up the fragments, that nothing may be lost,” and I have been induced to pen it down, hoping that at least some of my remarks may be like bread cast on the waters that may be found again after many days, to the refreshment of some poor tribulated soul.

Being under appointment, with several other Friends of our monthly meeting, to visit the Friends settled at Black river, a remote part of our monthly meeting, I felt so poor and unequal to the task that I sought many excuses. But Benjamin Peck, a Friend of Milton, came to my house on the 1st of the 1st month, 1808, in order to join in the visit; and next day we set out on the journey, though very much in the cross to my mind. The weather being cold, and I advanced in years, and withal feeling so poor in spirit, that I thought there was little prospect of my doing or receiving any good. However, in the evening we overtook the other friends of the committee, and had a long conference with the landlord at the inn where we lodged, on the subject of using compliments;—calling the days of the week and of the months after heathen idols;—taking oaths, and water-baptism. He appeared satisfied with our way of explaining our views on these subjects, and acknowledged that he had never before seen them, in the same light. The day following, at the inn where we stopped to bait our horses, we had conversation with the man and his wife on the subject of baptism, (they being of that persuasion) insomuch that both of them were tendered, and we left them with friendly feelings. Thence, through a snow storm and severe cold weather, we travelled on till we came to our friend Joseph Child’s, in the town of Le-Ray, near

Black river, where we were kindly received. Finding there were three settlements of Friends in these parts, we concluded to appoint a meeting at each; and on the 6th of 1st mo. attended the first, at which we met with our friends, Pardon Macomber and Zaccheus Hill. Although the fore part of this meeting was trying to me; yet Truth gained the victory at last, notwithstanding some things went close and trying. The next was to pretty good satisfaction; and the third, a highly favoured one, at a place where I had most dreaded to go, on account of their being great people (as I thought) for some of them were rich in this world: but this last meeting seemed as the crown of all, and I was truly glad that I had given up to visit them; although my nature was loth to yield to it. Here may be another lesson of instruction, that there is strength in weakness, as we are given up in true faithfulness, trusting in the Lord alone.

On the 8th, we set off homewards through a tedious snow storm, and in the evening attended a meeting appointed for us at Lowville, a place where no Friends reside. We had a good opportunity to declare Truth to the people to satisfaction; though some of them seemed unacquainted with the nature of silent worship. Next day we attended Friends' meeting at Western, where we met with our friend Phebe Field, and some others; and there being a meeting appointed for our said friend at a school house in the evening, we attended that also, and it was a favoured time. The day following, we travelled forty-seven miles through a storm of hail and rain; a more tedious time I have rarely met with; our clothes being frozen stiff as boards. Lodged at an inn, and on the

11th, we reached home. Praises be to the Lord for all his favours, henceforth and forever.

On the 8th of the 5th month, I left home in order to attend our Quarterly meeting at Easton, and also if way opened, to attend our approaching Yearly Meeting at New York; but on the way I took a great cold, and was so much unwell that I had to leave the meeting for discipline, and was confined to the house for two days. On the 15th, being a little better, and having a desire to sit with Friends at Half-moon, I went there and attended their meeting next day, to the peace of my mind. Lodged at William Cary's, a Friend of that place and a doctor; and in discoursing with him, I told him I had a desire to attend the Yearly Meeting, but was under some discouragement on account of my poor health, and some other things. He removed all my difficulties, and I took new courage to go on; thinking that, considering my advanced age and declining constitution, with the great distance from my habitation, it might be the last time I should ever attend the Yearly Meeting. Next day, we went on board a sloop at Troy, and had a good passage of fifty-two hours, down the North river to New York. About thirty passengers were on board, and we had a good meeting in the cabin, in which several of us had some public service.

While in New York, I lodged with our kind friend Richard R. Lawrence. The Yearly Meeting of ministers and elders began on the 21st of the 5th month. Next day, the meetings for worship at Pearl and Liberty streets were very large, both fore and afternoon. At that held at Liberty street, I had some public service; but there being several ministering Friends from Pennsylvania, Baltimore, and other

places, with large gifts, I thought it my place to be as still as possible, lest I should stand in the way of some greater service. I am afraid this care is not always so well observed as it ought to be; yet I cannot advise any to omit any clearly manifest duty, but obey the injunction of Christ to *watch*.

Many weighty matters came before Friends at this Yearly Meeting, which were considered with much solidity and unity; and truly I thought I had never attended a more favoured Yearly Meeting. Blessed be the Lord for all his benefits. On the 28th, we went on board the sloop, and arrived at Troy on the 1st of the 6th month; thence, taking Friends' meeting at Ballstown on the way, I reached home on the 3d, and found my wife and family well.

6th mo. 25th. John Simpson from Pennsylvania, had a meeting appointed at our meeting house, and it was a highly favoured season: life and light seemed to flow, as a river overflowing its banks.

9th mo. 3d. Discouragements of late have induced me to omit making any memorandums of my life. And though I have little or no expectation of this journal ever being published for general use, yet I do not feel quite easy without leaving some account, for the use of my children particularly; and it may be that some others may read it when I am gone the way of the rest of mankind. If so, they may see how the Lord hath dealt with me at times; and at the present, I may gratefully acknowledge that he hath not forsaken me; though I still have in remembrance the wormwood and the gall, yet I have hope that he will sustain and strengthen me to the end.

The 19th of the 11th month, 1809. It has been

more than a year since I have recorded any thing in this account: during which time I have passed thro' divers trials and exercises of various kinds; sometimes cast down so low that I could see little hope of rising again:—then light would spring up unexpectedly, to my great encouragement; so that in some of these favoured seasons, I saw there was danger of soaring too high; and this hath humbled my soul, with thanksgiving and praise to the great Preserver of my best life. But through all, I have been able to attend our religious meetings, and also some of those in Stanford Quarterly meeting; namely, Duanesburg monthly meeting, held at Otego; Burlington, and the newly-set-up meeting at Butternuts. I have also felt at times a growing concern to visit the meetings of Friends to the southward, belonging to our Yearly Meeting. After some time, being in company with my dear friend David Howland, a Friend in the ministry, it came livingly before me to ask him whether he had not some thoughts of making a visit to the southward? After a pause of silence, he said he had such thoughts, but had not mentioned the subject to any one; neither should he then, if I had not asked him. When I opened my prospect to him, he said, "Perhaps it may be right for us to go together." So we let the matter rest for that time. Some time after, we conferred together again upon the subject, when the way appeared open to lay our concerns before the monthly meeting; and David did so, obtaining a minute of concurrence for that purpose: but I could not feel sufficient life in the concern to open it to Friends, at that time.

After passing through various trials for several months, the prospect of this religious visit so re-

vived that I could not have true peace and satisfaction, until I laid it before our monthly meeting for the sympathy and concurrence of my friends; and they uniting with me therein, gave me a minute for that purpose. May the Lord's presence go with me, and preserve me through all my future trials, to his honour and praise, is the sincere desire of my soul.

On the 13th of the 5th month, 1810, I left home to proceed on my visit to the meetings in the southern Quarterly meetings. After attending our Quarterly meeting at Easton, I went on to White Creek, where a meeting was appointed for Joseph Hoag and myself, which we attended on the 17th. Thence taking meetings at Pittstown and the Manor, I was at Saratoga monthly meeting. Then, having Nathan Eddy for a companion, I attended meetings at Duaneburg, Berne, Rensselaerville and Middleburg; at the latter, we had the company of our friend Christopher Healy. 28th. Had a very satisfactory meeting at Oak-hill; next day attended their mid-week meeting at Stanton Hill, or Coeyman's. Lodged at Wm. Bedell's, and in the evening of the day following, had a favoured meeting at Athens. 31st. Travelled to Little Esopus, and next day had a meeting at that place to good satisfaction. Next, had a meeting at the Plains, and lodged at Jacob Coutant's; then to the house of our friend Gideon Mollineux at Paltz, where we had a meeting on the 3d of 9th month, to satisfaction. Thence taking meetings at Plattekill, New Marlborough, the Valley, Cornwall and Smith's Clove, we parted with our friend Samuel Adams who had accompanied us to the last four. We then had a meeting at the Upper Clove, and lodged at James Cromwell's.

11th. Set out in company with Daniel Bull, and rode over the mountains to Kakiat, where, in the evening of the 12th, we had a meeting at the house of Daniel Odell, in which though I was favoured in testimony, yet it seemed like pouring water on stones: however, I felt clear in sounding an alarm among them. Then, after an evening meeting at the Sloat, we went on to New York city, where we attended the morning meeting at Liberty street, and the afternoon at Pearl street; both to good satisfaction. 17th. In company with Charles Collins, we went to Flushing on Long Island, and had a meeting there. Next day, at Cow Neck, and the day following were at Westbury monthly meeting, to satisfaction. Dined with our friend Gideon Seaman; and on the 20th, attended Jericho monthly meeting, which was a satisfactory season. Dined at our friend Elias Hicks's, and lodged at Fry Willis's: next day, had a laborious meeting at Bethpage, and the following day, we rested and wrote letters home. Lodged again at Elias Hicks's, and on first-day, the 23d, were at Matinicock meeting, a favoured time. Thence we crossed to York Island, and lodged at our friend John Barrow's. 25th, had a favoured meeting in a school house at Manhattanville; next day were at Westchester mid-week meeting, and lodged at Adam Mott's. 27th, attended Mamaroneck week-day meeting, which was a trying time to me, so that I had hard work to get any relief. Thence we went to Middlesex in Connecticut, and lodged at Samuel Bishop's; having a meeting next day at Sam'l Whittton's, to good satisfaction. Thence to Purchase meeting on first-day morning, and one at Northcastle in the afternoon, both satisfactory.

10th mo. 1st. Had a trying meeting at Shapauqua in the forenoon, and a good one at Croton Valley in the afternoon. Lodged at Daniel Sutton's; and next day went in company with Moses Sutton to Croton, where we attended a meeting appointed for Edward Brookes from London Grove, in Pennsylvania. 3d, attended Peekskill preparative meeting, and next day, accompanied by Stephen Brown, that at Salem, to good satisfaction. The day following, had a meeting at Amawalk, which was favoured. We then crossed the High-Lands to Oswego, and were at meeting there on first-day, the 7th. Lodged at my brother-in-law, Ladowick Hoxsie's, and rested there two days, except going to visit some of my relations and former acquaintances. 10th, was at their preparative meeting; and next morning Nathan Eddy returned homeward: my brother-in-law, Ladowick, then accompanied me to West Branch preparative meeting, and also to a meeting at Pleasant Valley. On first-day, the 14th, we were at Apoquage meeting, and next day attended the monthly meeting held at Oblong; also one in the evening, appointed by James Hallock and Alexander Young, at a school house about six miles off; in which I found it my place to be silent, yet had good satisfaction. After attending the select preparative meeting at Oblong, I had an appointed meeting at the Branch in the afternoon; and lodged at Brice Wing's. Next day, the 17th, went to New Milford, and had a meeting there. Next day, travelled about fifty miles to Charles Gilbert's, near Hartford in Connecticut, where next day we had a meeting to good satisfaction. We then went to John Camp's at Norfolk, and attended the first-day meeting at New Canaan; in which I was

much favoured in public testimony. After this we returned to my brother-in-law Ladowick's, by way of Salisbury.

23d. Attended the select preparative meeting at Oswego; and went to see our aged friend, Mary Griffin, who was in her hundredth year; and what was remarkable, although her natural faculties seemed almost exhausted, yet her spiritual ones were fresh and green as ever. In a little sitting we had with her, she preached a short, but lively testimony, to my admiration and comfort. She appeared to be entirely bound up in one bundle of love; and I verily thought she came the nearest to one that had so overcome as to be made a pillar in the church that should go no more out, that I had ever before seen. I have been acquainted with her these fifty years, and always knew her to be an inoffensive woman, and an able minister of the gospel; to propagate which, she has sometimes travelled abroad to the general satisfaction of Friends; always returning in due season, bringing her sheaves of peace in her bosom.

24th. Had a meeting at Chesnut Ridge, a trying time, and went to Isaac Thorne's at Nine Partners: next day attended their mid-week meeting there, in which I had a short testimony. Lodged with my cousin Jonathan Duell; and on the 26th, had a meeting at Stanford, to my satisfaction; after which, I went with my cousin Jonathan to the widow Naomi Halsted's, and lodged there. Then had meetings at Crum-Elbow, and Creek, which were satisfactory; and on the 29th, went in company with David Halsted to a meeting at North-East. Next day, we were at Little Nine Partners, where we again met with Edward Brookes, and he had good service in the

meeting there. Thence I travelled alone to Hudson, and coming to the house of our aged friend Thomas Comstock, I consulted Friends of that city, and had a meeting appointed to be held in the evening of the 31st. In this meeting, the living spring of gospel ministry flowed freely to the people, to my admiration and comfort. Thanks be to the great Giver of every good gift. After this, I had meetings at Klinekill, New Britain, Hancock, Adams and Berlin, which were generally satisfactory opportunities: then attended the meeting at Troy on first-day, the 11th of 11th month, and lodged at Joseph Breintnall's. Next day, went to my brother-in-law, Zebulon Hoxsie's, at Easton, where I met my wife to my joy and comfort, not having seen each other for about three months; in which time I had travelled to and fro over mountains and across vallies, as Truth opened the way, about nine hundred and fifty milcs, and attended seventy meetings.

After returning from my southern journey, I remained at and about home, attending meetings in course for near a year; in which time I passed thro' various trials, some of which were like deep baptisms: but I was preserved through all, and felt at times some drawings in my mind to visit Friends of Queensbury, Granville and Danby meetings, with some of the inhabitants of those parts who were not members: and perceiving a like concern in my friend Elihu Anthony, of Greenfield, we concluded to go together. So we set out in the early part of the 11th month, 1811, and were at Queensbury monthly meeting on a very rainy day. Lodged at Caleb Deane's, and had a tendering opportunity in the family. Next day, had a meeting about eight miles north-

ward, where some Friends reside; and another at Fort Ann in the evening; both favoured seasons. Lodged at William Moore's, and in the morning of the 8th, had a serious opportunity in the family; then set out with William for a guide, and had to pass a difficult and dangerous way, by reason of the waters of Wood creek having overflowed the banks, so that in many places we had to ride through deep water, and to go over hills and rocks, and along the sides of steep mountains, in order to gain our port, about six miles. In the evening we had a hard, laborious meeting among the Baptists and some others of that neighbourhood; in which we had little satisfaction, except the consciousness of having done the best we could.

On first-day, the 9th, we attended Granville meeting, which was a favoured time. Next day, had a meeting among the Baptists at the house of Elihu's father-in-law. Thence we went to Danby and attended the Quarterly meeting held there, and I believe Truth owned the several sittings thereof. After a meeting at White Creek, we came on to our Quarterly meeting at Easton, and thence returned home with the reward of peace.

In the 12th month, in company with my friend, David Howland, I made a little visit to the westward. The weather was cold and the riding difficult, but we had meetings at Uppington, Herkimer, Little Falls, and Boreman's Creek; some of which were trying seasons, and others satisfactory.

Having had drawings on my mind for some time, to visit Friends to the westward as far as the Holland Purchase, I laid my concern before our monthly meet-

ing in the 8th month, 1813, and obtained a minute of concurrence therewith. On the 9th of the 9th month, I set out on the journey alone, and attended Mayfield meeting, where I met with my friend and cousin Jedidiah Allen, who agreed to bear me company part of the way. So we went on to Butternuts, and were at their meeting on first-day; in which I was favoured in testimony on the advantages of giving heed to small openings or impressions of duty on the mind. Here I met with my two brother-in-laws, Zebulon and Ladowick Hoxsie, who were willing to bear me company to Scipio. On the 13th, being four in number, we set out for Deruyter, and after lodging at my son Zebulon's at Oxford, we missed our road. In getting into the right way again, I had cause to put in practice the doctrine I delivered at Butternuts. There was a little meeting of Friends at Smyrna, several miles to the northward, as I thought, of our course to Deruyter, which had been in my mind several times, but I said nothing about it to the company, thinking whether it would be best to visit it before Deruyter or not. After we discovered that we were not going the right road, we turned back; and as we rode along, my brother Zebulon told me he nearly united with my testimony, alluding to the advantages of giving heed to small openings. While thus conversing, his horse stumbled and fell, throwing him off over his head; but he was not much hurt. After he had mounted again, I asked him whether we were not still wrong, and told him of my concern about the little meeting northward. He said it was worth thinking of: so we turned again and rode on to Smyrna that afternoon; and next day had a meeting there to good satisfaction; being much favoured

in testimony among the people. I found on inquiry that in coming to this place first, I had saved one day's ride in my journey.

16th. Had a meeting at Deruyter to some relief of mind, and lodged at our friend Tiddeman Hull's. Thence taking meetings at Sempronius, Salmon Creek, Scipio, Union Springs, Junius and Palmyra, we reached our friend Caleb Macomber's. Here I parted with my companion Jedidiah Allen, he returning homewards, and Asa Aldrich took his place. On the 30th, we set out for my son William's at Hartland, in the Holland Purchase; and arrived there in two days travelling. Had a satisfactory meeting there, being the first Friends' meeting held in that place. Thence we rode two days to my son Isaac's at Hamburg, and on first-day attended their meeting to some satisfaction. Next day, we had a meeting at a Friend's house in Eden, and the day following, another in the same town; both to good satisfaction.

10th mo. 13th. We attended the meeting at Concord, in which the life did not rise very high. It was with great difficulty we got through the wilderness to this meeting: much of the way the mud seemed up to the horses knees, and the snow as deep on the ground. The saplings being loaded with snow, bent and broke down, so that we got thoroughly wet. On our way back next day, we stopped at David Wood's, and saw the burning spring, which burned like spirits. On first-day we were at Hamburg meeting, in which life arose into dominion, to the comfort of the honest hearted. This afternoon there was a remarkable storm of wind and rain from the west, which brought in the waters of lake Erie, it was said, eight feet perpendicular higher than ever before known. It did much

damage, by overflowing the banks, and two wagons loaded with household goods and families, that were travelling on the beach, were lost or stove to pieces; but no lives lost. Abundance of timber was also blown down by the wind.

21st. Attended Hamburg preparative meeting, and also the funeral of a Friend's son, and had some service at both. Thence we travelled to Nathan Comstock's at Farmington; and on the 28th, attended their monthly meeting, to good satisfaction. Our friend Isaac Thorne of Nine Partners, was also there, and had good service. Here I parted with my kind friend Asa Aldrich, who had been very acceptably with me nearly four weeks, in very bad travelling; spending his time and money freely, with no other object than to bear me company: and I hope the Lord will bless him for it. On the 31st, had a meeting at Galen, at the house of David Bedel. Thence I set out homewards, and travelled on through Westmoreland to New Hartford, where I attended their meeting to good satisfaction.

8th of 11th month, I had an evening meeting at John Head's in Madison; also attended Brookfield and Bridgewater meetings, on my way home, where I arrived on the 13th, and felt my mind relieved of a burden that had attended it for several months: and for all the favours and preservations witnessed, I feel thankful to the great Preserver of my life, to whom be praise, now and forevermore. In this journey I was from home upwards of two months,—travelling by computation more than eight hundred miles, and attended twenty-six meetings.

The 23rd of the 1st month, 1814. Although I

have experienced seasons of inward poverty, yet I can say my good Master has not forsaken me: he has at times lifted up the light of his countenance upon me, and animated my mind, enabling me to sound an alarm to some negligent ones, and also to bear testimony to the comfort and edification of others, as well as myself. Thus, through his mercy I have felt the language of the wise king formerly: "Awake, O north wind; and come, thou south; blow upon my garden, that the spices thereof may flow out. Let my Beloved come into his garden, and eat his pleasant fruits."

Mankind are so constituted that it is as needful and useful to experience the winter and the summer seasons spiritually, in the travail and exercise of the mind,—as it is for the outward world, in order that it may produce fruit in due season for the support of our natural bodies. It is observable, that the most fruitful parts of the earth are those where the summer and winter have their equal and regular course. Near the north pole, the soil is said to be barren and frozen, producing little or nothing that is profitable to mankind. So also it is with us in a spiritual sense. When we do not experience the heavenly sun-beams, or warming, animating influence of the sun of righteousness, the love of God, to soften and enliven our hearts and minds, we become barren, dry and frozen. But, as the life of trees and vegetables is hid in itself through the cold, winter season, until the spring approaches and the summer comes;—so is the Divine life of the soul hid with Christ in God, during our wintry seasons, until the Sun of righteousness arises and causes our hearts to feel the warming, animating influence thereof. Then can we rejoice and sing as

Solomon did, who no doubt saw the need there was of going through these trying, proving seasons of poverty and strippedness of soul, feeling, as it were, the north or cold winds to blow, in a sense of our own frailties and weakness, until a cry is raised in the sincerity of the heart for Divine help and preservation. Then, in due time, the south wind comes, or God arises in the soul, to its comfort and great satisfaction, causing "the spices to flow out." Having thus tasted of the Lord's goodness and mercy, it wishes well to all, and wants all to partake of the same goodness and loving-kindness; being so in love with the Divine presence that it can say with great propriety, "Let my Beloved come into his garden, and eat his pleasant fruits."

13th of 2d mo. Set out from home with my wife, son-in-law Rufus Wood, and daughter Mary, to attend our Quarterly meeting, and was at all the sittings thereof; and to me it was a time of favour which I wish to remember with thankfulness of heart.

Soon after my return home, I heard of the death of my near and dear friend, David Howland; which was a very close trial to me, for I loved him dearly. He was a very promising Friend,—had an eminent gift in the ministry, and was zealously concerned for the promotion of truth and righteousness; sparing no time nor pains in the propagation of pure religion among his friends and others. But he has been, as it were, snatched away by death in the prime or vigour of life, and is gone from works to rewards, where he now enjoys everlasting happiness, I make no doubt. He had been out from home, and on his return was taken ill at Thomas Wilbur's at Saratoga, where he died.

About a week after, I heard of the decease of my eldest sister, Alice, wife of Zebulon Hoxsie, at Easton. She was next to me in the family, and I had a near affection for her. But I was brought to acquiesce in the Divine disposal, and in both cases to say, Thy will be done.

During the spring and fore part of the summer of 1814, I was much unwell as to bodily health, but endeavoured to be patient under my various exercises. On our way to attend our Quarterly meeting at Easton in the 8th month, we were out in a remarkably severe thunder storm, which came on a little after sunset. We had just crossed the ferry at the narrows of Saratoga lake as it began to rain, and by the time we had gone about thirty rods, such a flash of lightning came as I never saw before: it seemed to streak along on the ground and on the waters of the lake in an awful manner, with a terrible peal of thunder. For a great part of two hours, it seemed to be almost one continued flash of lightning and hard thunder, so that we had great difficulty in getting the horses along; for they would often stop and cringe with terror. But through the Lord's wonderful mercy we were all preserved unhurt; yet I do not remember ever hearing of so much damage done by a thunder storm in this country before. Many buildings were burned by the lightning; also several people and a number of cattle and horses were killed.

The 13th of the 1st mo. 1815. I still continue in a weakly state of health, but am mostly favoured to get to meetings. And although I have had some trying seasons, yet, with humility I may acknowledge, I have been preserved through them all; and such has been the continued extension of Divine help,

especially in my gospel labours in meetings, that I have sat very few of them in silence; my mind being livingly opened in the mysteries of the kingdom of heaven, and engaged to invite my brethren and sisters to taste and see that the Lord is good. O Lord, hold me in thy hand forever. Thou didst keep and preserve me, in good measure, through my youthful days; Oh! leave me not now in old age: for I am sure thou art as able to save as ever. Thou art the same yesterday, to day and forever. May everlasting praises be given to thy holy name. Amen.

I continued in feeble health until about the 1st of 5th month, when I began to mend; and by the 14th, was so well as to be able to set out from home for the purpose of attending the Quarterly and Yearly Meetings, which I had a desire to attend once more. The day was unusually cold for the time of year, but I attended Mayfield meeting, and in the afternoon, in company with David Gardner and Abraham Cole, rode in a wagon about sixteen miles to John Hoxsie's at Galway. In the evening, I found I had taken a very heavy cold, and my old disorder, the gravel, with which I had at times been afflicted for several years, set in upon me with violence; so that I had to remain there about ten days. During this time I became very weak, so that I could hardly stand; but my beloved wife came to nurse me, which was some comfort to me in my afflictions. By placing me on a bed in a wagon, I was carried homewards about eleven miles to the house of a doctor, where we stayed about two weeks; and then with the Divine blessing, I was able to get home, though still very weak, and suffering much.

Having had it on my mind for several months past,

to call my neighbours together in the capacity of a religious meeting, it became very much of a trial to me. We kept up our little meeting twice a week, which our neighbours knew, but they seldom attended, even when travelling Friends appointed meetings with us: yet they were generally kind neighbours, and moral, honest people, in their way. Since my return home, this concern revived very freshly, with a secret persuasion that I should soon get better of my disorder, if I would be faithful to it. On opening the subject to my friends, they mostly united with it, and the meeting was appointed to be held at my house on first-day afternoon. Accordingly they generally met, and I had a full opportunity to clear my mind: for truly my heart was like a vessel that wanted vent, I felt such love abound toward them.

The subject that impressed my mind to communicate, was on these words of scripture: "Steward, give an account of thy stewardship, for thou mayst be no longer steward:" setting forth, that although this passage was generally construed to apply to people on their death-beds; yet the substance of that language was daily sounded in the ear of our minds in the knowledge we had of the uncertainty of our time here:—and that, as we had all received gifts of the Almighty, for which we were accountable,—my concern was first to call to the professors of every denomination, to consider seriously how far they had been faithful in discharging their duties, both as to their own individual cases, and also in bearing a faithful testimony against irregular conduct amongst their neighbours and acquaintance;—naming several practices, as they occurred to my mind, that I thought were not warrantable for a christian to uphold, or

connive at by passing by them in silence. Then turning to the non-professors, I divided them into two classes;—moral and immoral; desiring those who were moral seriously to consider whether living a mere moral life, though honest as to dealings between man and man,—would be a sufficient warrant to them in the day of solemn account, when at last it should be said to them, Steward, give an account of thy stewardship, for thou mayst be no longer steward;—or whether there would not be a doubt of their happiness and peace; and if so, it was high time for them to be aroused to a more diligent attention to fulfil all their duties to God as well as men. Then, turning to the immoral and profane, such as sometimes suffered themselves to be intoxicated with strong drink; and such as gave way to passion, so as at many times to use profane language, cursing and swearing; and oftentimes even in their common discourse,—I pressed upon them seriously to consider whether they were prepared to give in their account at the awful crisis, when the messenger of death should sound the alarm that time to them should be no longer. Much more livingly arose in my mind to communicate to the people; and I know not that I was ever more favoured with the Divine influence in public testimony, than I was that day. After which, my friend John White of Galway, had an open time among the people, and the meeting closed with solemn prayer to Almighty God.

Soon after this, I got so much better in health and strength of body, that I got out to our meetings frequently, though in the seventy-second year of my age. And now, this 3rd day of the 11th mo. 1815, I can in humility say, that notwithstanding I have

been long afflicted, yet I have more cause to rejoice than to mourn: for, through all my trials, afflictions and exercises, even when I seemed to stand as it were on the brink of the grave, the thoughts of death were no great terror to me. At times also I felt the anchor of hope, that as my love to God was sincere, all would work together for good.

And now, taking a retrospective view of my past life,—although I see many missteps which I made in my younger days, yet having long since sincerely repented of them, I fully believe I have been forgiven: and for more than forty years, I have made it my principal and constant care to do the things that are right, both towards God and man. And though I cannot boast of any great good that I have done, yet the heavenly Master has many times spoken peace to my mind. He has not left me without a witness of his goodness and love, even in old age; for he hath visited me with his Divine and cheering presence, to my unspeakable comfort and satisfaction. And in my public testimonies, at divers times, in our little meeting here at Northampton, when I have been so afflicted with bodily pain that I could scarcely get to meeting, yet believing it my duty to speak, he hath mercifully taken away all pain from me, so that I have felt as well as ever. Therefore, O Lord, why should I doubt thy goodness and thy all-sufficiency to preserve me in my old age, seeing thou hast thus dealt with me. Rather let me give all praise, honour, glory and high renown to thee alone, now and forevermore. Amen.

RUFUS HALL.

LADOWICK HOXSIE'S MEMORIAL

Concerning his brother-in-law RUFUS HALL, who departed this life the 26th of the 5th month, 1818; aged seventy-four years, wanting about one month.

My mind is affected, in reflecting on that nearness and long-continued intimacy which subsisted between us. We interchanged many social letters and satisfactory visits, through the course of forty years past, which frequently had a tendency to quicken and stir up that which was pure in my mind,—keeping the way open for a continued precious union and communion, in which enjoyment is, and therein he was to me a brother beloved.

I apprehend it was some time in the early or fore part of his manhood, that the eye of his mind was more particularly opened to discover that the wages of vanity, disobedience and sin, was death;—but the effect of righteousness, through faith in the Illuminator, was life and peace: and through the tendering thereof he became willing to open the door of his heart (or understanding) and let in the Beloved of visited souls, the messenger of the covenant of life. As he endeavoured patiently to abide the day of his coming, so that strength might be afforded to *stand* when he appeared, he became prepared at length to offer a few words in some of our religious meetings, which were generally to the satisfaction of the living and judicious. Through dedication, he grew in his gift, and also in religious experience, and in time became an approved minister. He was a faithful labourer in the vineyard, being frequently engaged, in the love of the gospel, to fill up in the day-time, his allotted portion of labour in the church, to the com-

fort of the living and the honour of the great Seedsman. Frequently, in the exercise of his gift, when teaching others, he witnessed a being taught himself; and thereby knew how (or what it was) to "live of the gospel."

His industry, upright intercourse among men, paternal affection, example of plainness and simplicity, and patiently passing a life, interspersed with a variety of exercising vicissitudes;—these, to judicious beholders, manifested his faith, and his full belief and establishment in that *powerful principle* which he had witnessed to redeem and save from sin; and which is able to support the mind through all that it meets with, both in life and death; giving the soul a blessed hope and an unshaken assurance of being united to the heavenly host in the realms of everlasting bliss.

I may further add—the last opportunity I had with him was in attending the first Quarterly meeting held at Galway. After the close of the last sitting, as he came out into the yard among the people, I went to him and said, I must now take leave of thee; and perhaps it may be the last time. He took me by the hand, holding it fast, and said, as near as I can remember, thus: "More than thirty years ago, I with two other Friends went on foot to look for a new country. This place being then all a wilderness, we came here and sat down on an old log to rest. After sitting awhile quietly among the trees, I told them I had faith to believe the time would come that a meeting would be gathered near where we sat; even a monthly, and I did believe, a Quarterly meeting. And now I have lived to see it come to pass, and have attended it. So now, I'll bid thee

farewell. I am now going home." Then letting go of my hand, he walked through the crowd of people towards home, and I saw him no more.

And shall I mourn for him? Nay: he chose the path of heavenly wisdom; he loved to hear her voice, and obey her commands. He has filled up his measure of sufferings here on earth, and laid down his head in peace.

LADOWICK HOXSIE.

A TESTIMONY

Of the monthly meeting of Galway concerning Rufus Hall.

He was born in the town of Exeter, in the state of Rhode Island, the 8th of the 6th mo. 1744. His parents, Samuel and Dinah Hall, were members of our society, and careful to educate him in a manner consistent with its religious principles. And from his own account, he appears to have been sensible of serious impressions on his mind in very early life.

About the tenth year of his age, his parents removed to Dutchess county, in this state; and he became exposed to the influence of vicious and unprofitable company, and through temptation and the levity incident to youth, he was frequently drawn into vanity and dissipation: but, being followed from time to time by the reproofs of instruction, and repeatedly made sensible of the danger that awaited him, he at length became willing to deny himself the gratification of his evil propensities, and yielding to the humbling, sanctifying power of the spirit of truth, he therein experienced the consolation of his heavenly Father's love; and endeavouring to abide

under the influence of that which had thus measurably effected his emancipation from the power of evil, he witnessed an increase of strength, and an advancement in religious experience. Thus, through deep and repeated baptisms, he became prepared for service in the church, and appeared in public ministry about the twenty-sixth year of his age.

In the exercise of his gift, he was careful not to minister without a renewed qualification; his language was plain and simple, and he often communicated instructive counsel from the most common occurrences.

In the year 1775, he removed with his family to Saratoga (now Easton.) His first visit abroad was to Friends in New England, in which he suffered close exercise and conflict of mind; but endeavouring to attend strictly to the pointings of duty, he was favoured to accomplish it to the peace of his own mind, and we believe, to the satisfaction of those he visited.

He also visited the families of Easton Quarterly meeting, which was at that time very extensive; and afterwards, Friends in the western parts of this state three times; Upper Canada, twice, and the southern Quarter of this Yearly Meeting, once; producing on his return, satisfactory accounts of the unity of Friends with his services amongst them. He likewise performed several other journeys of less extent.

In the year 1804, under an apprehension of duty, he removed to Northampton, in the compass of this meeting; and while his health permitted, was diligent in the attendance of our religious meetings, and frequently concerned to encourage others to be faithful in the discharge of that important duty.

For several years, he suffered much bodily indisposition, which he bore with becoming patience and fortitude; and when able to attend meetings, was frequently strengthened to rise superior to the pressure of disease, and the increasing infirmities of age, and in the flowings of gospel love, to bear testimony to the efficacy of the Divine principle of light and grace; and to invite others to an increased submission and obedience thereto, that they might experience for themselves that the Lord is good. In him, we think, was verified the declaration of the Psalmist: "Those that be planted in the house of the Lord shall flourish in the courts of our God: they shall still bring forth fruit in old age; they shall be fat and flourishing." His indisposition increasing, he became confined to his bed the forepart of the 5th month. At one time, being turned on his side, he complained of much distress, and said, "If it was for the best, he hoped it was the last time"—adding: "I see nothing in my way, but desire to be patient, and wait the Lord's time." Soon after, he uttered the following prayer: "O Lord, how many times have I felt the incomes of thy divine love—why should I doubt any longer? O Lord, forsake me not now in my most trying moments; but bear me up as in the hollow of thy hand; take me from this body, if it be thy will, that I may be delivered from these afflictions, and enjoy thy peace, which has been reserved for me, and for all those that love the appearance of the Lord Jesus Christ."

A few days after, he appearing better, something was said respecting his getting about again; he replied, that if he should, it would be a miracle; and added, "I have nothing to do but to be patient, and endure

to the end, for it is the end that crowns all." At another time he said, "My work is done"—and soon after expired, the 26th of the 5th month, 1818, aged nearly seventy-four years.

A short account of WILLIAM ODELL.

WILLIAM ODELL was born in the year 1755, in Fairfield county, Connecticut, of parents who were by profession Presbyterians; and he received his education among that people. About the twenty-fourth year of his age, he removed to Ballstown, Saratoga county, New York. In this new situation, being brought into a state of serious thoughtfulness, he became convinced that the religion he had professed was merely traditional, and not sufficient for him to depend upon. After much exercise of mind, and many humiliating seasons of conflict, as he continued to seek the Lord with desires to be rightly instructed, he became convinced of the inward principle of Truth: and as he attended to the dictates thereof, he was led to seek for a people that were concerned to walk by the same rule and to mind the same guide. Hearing of a meeting of Friends, about eighteen miles from where he lived, he attended it to his satisfaction, and in due time became a member. Such were his zeal and concern to meet with Friends to wait upon the Lord, that he often travelled that distance on foot, and returned home the same day.

As he continued faithful to manifested duty, he grew in grace, and became qualified to receive a gift in the ministry. Being Divinely called to this work, he was constrained, in gospel love, to tell unto others what the Lord had done for his soul; and also to in-

vite the attention of the people to the Word nigh in the heart. He likewise manifested a concern for the right ordering of the affairs of the church, and was engaged to impart suitable counsel and caution to his children. As a neighbour, he was kind and affectionate; as a friend, he possessed great sincerity, and was well esteemed by those who knew him.

He was taken ill of the bilious cholic, on the 3rd of the 7th month, 1805, and mentioned the uncertainty how his disorder would terminate; but said, if the Lord had no further service for him, he had no desire to live longer. On the 5th, he said to his children, "I shall leave you exposed on every hand, but I want you to do well." Next day, he suffered much bodily distress, and was asked whether he was not discouraged. He cheerfully answered, "No, my child; there is nothing to discourage me. If I die, there is no cause of discouragement." 7th. He expressed his love to his friends and neighbours who visited him. Next day, on observing the grief of his children, he said to them, "Get down to that which gives strength;" and prayed for their preservation. He then said, "I am very unwell, yet I feel nothing to discourage. But, Oh! it is a great thing to be prepared to die; and they are unwise who put it off till the closing scene: it is the business of life. I feel my mind quiet, and centred in the ocean of love and infinite goodness."

Thus, at his death, he was established in what he had believed and been concerned to propagate in his life. He quietly expired on the 8th of the 7th mo. 1805, aged about fifty, and a minister about twelve years.

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Friends, Society of, Philadelphia
yearly meeting

MEMORIALS

CONCERNING

DECEASED FRIENDS.

PUBLISHED BY DIRECTION OF

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MEMORIALS, &c.

A Testimony of Concord monthly meeting, Pennsylvania, concerning ANN PEIRCE.

Our beloved friend Ann Peirce was born the 17th day of the 12th mo., 1737-8, old style, and was the daughter of Robert Mendenhall and Phebe his wife, of Concord township, in Chester (now Delaware) county, Pennsylvania, members of this meeting; of which she also was a member during her life.

She entered into the marriage state when young, with Caleb Peirce a member of this meeting. It was her lot to be encompassed with a large family of children, to whom she was an example worthy of imitation. She was remarkable in early life for her uniform stability of conduct, and evinced a concern at that time to take up the cross to the improper indulgence of her natural inclinations; so that she became exemplary for moderation and plainness, being a preacher of righteousness in life and conversation, and diligent in the attendance of our religious meetings; encouraging her family also to the performance of this duty.

She was appointed an elder of this meeting in the year 1778; and we believe very few have discharged the important duties of that station more to the general satisfaction of Friends. She never permitted herself to assume any thing of a dictatorial spirit, but was mindful of this salutary admonition of the blessed Jesus, "Neither be ye called masters, for one is your master, even Christ. But he that

is greatest among you shall be your servant." She was truly as a mother in Israel to many of us.

She was likewise remarkably careful to discourage every thing calculated to engender strife among Friends, but rather at all times to exercise the office of a peace-maker.— She was much interested for the tender care and support of the poor among us and in her neighbourhood, and more especially those who with herself were advanced in age; and this care remained with her until the close of her life.

For several years before her death, owing to her advanced age and bodily infirmities, she was unable to attend meetings, except at times, when her company was always acceptable to us; and she was exemplary for her solid deportment when in meetings.

During the latter part of her time she manifested a willingness to be released;—looking forward to that period with hope, that when her mortal pains and afflictions should terminate, she should be safely landed on that shore where all sorrows and troubles would be at an end, and she should enjoy the inheritance of a blessed immortality.

After a short illness, she quietly departed this life on the 27th day of the 2d month, 1828, aged ninety years; and was interred in Friends' burial ground at Concord the following day, at which time a solid meeting was held.

A Testimony of Mount Holly monthly meeting, concerning WILLIAM BOEN, a coloured man.

As the memory of those who have followed the leadings of that Teacher which leadeth into all truth, and enables its votaries to become by example preachers of righteousness, is precious—we feel engaged to give the following

testimony concerning our deceased friend William Boen, a coloured man.

He was born in the year 1735 in the neighbourhood of Rancocas. Being held as a slave from his birth, he had very little opportunity of acquiring useful learning; yet, by his own industry and care, he succeeded in learning to read and write.

His mind became seriously impressed while very young, and he was induced in early life to attend to the monitions of light and life in his own mind; being convinced from what he felt within him, of the existence of a Supreme Being, and also of the manner of his visiting the children of men, by the inward peace which he felt upon a faithful performance of what he thus apprehended to be his duty.

About the twenty-eighth year of his age he contracted for his freedom: and, having entered into marriage engagements with a coloured woman in the neighbourhood, but not being at that time a member of our society, he was straitened in his mind how to accomplish it, as he was fully convinced of our testimony in that respect. In this difficulty, he made known his situation to our friend John Woolman, who, to relieve him, had a number of persons convened at a Friend's house, where they were married after the manner of our society, and a certificate to that effect was furnished them by those present.

About this time he made application to become a member of our religious society; but, way not opening in Friends' minds, he was not received, but encouraged to continue faithful; which we believe he did, from the accounts we have of nearly his whole life.

He was concerned above all things to walk in the path of truth and righteousness, and according to his measure

to be faithful to every opening of duty; by which means he obtained the esteem of all who knew him. As he thus continued steadfast to the Light in his own mind, he was in a remarkable manner favoured to see the necessity of a daily cross to all the gratifications of self, and that the cause of Truth cannot grow in us while we are governed by a worldly spirit.

By yielding full obedience to that Light which it was his chiefest joy to follow, he became truly convinced of the necessity of maintaining the various testimonies which we as a people have been called upon to bear: and, in some respects, he had to bear a testimony against things in which many of his white brethren indulged, particularly in regard to slavery;—refusing to wear or use in any shape articles which came through that corrupted channel: and, we believe, it was through dedication to the Lord, and an unre-served surrender of his will to the Divine will, that he was brought to see these things in that light which deceiveth not. Thus, evincing by his conversation and example the truth of that scripture declaration, “All thy children shall be taught of the Lord, and great shall be the peace of thy children; in righteousness shalt thou be established.”

It appears, not only from his own words but also from his weighty example, that his great concern was to keep his mind easy; believing that right and wrong actions would result either in peace or pain within; hence, his great care was to “try all things by the mind,” as he expressed it, or the light of Christ within; with which he was, no doubt through faithfulness in a remarkable manner favoured; esteeming it right to be obedient to every manifested duty, however in the cross, or insignificant to the carnal mind, these small duties might appear. And as he was found, like the servant in the parable, “faithful in the

little," he was strengthened to rule over the carnal propensities of his nature, bringing his words and actions into the obedience of Christ. His humility was such, that although in low circumstances he appeared to be content, and even refused to indulge himself in rich food or clothing, saying that "bread and water was good enough for him." In 1814, he was on application received into membership with us, and continued to the last, when able, a steady attendant of our meetings both for worship and discipline.

He enjoyed remarkable health and strength until about his eighty-seventh year, when his bodily strength began to fail, but the faculties of his mind remained good until his end.

Some weeks previous to his death, he spoke of it with the utmost composure; and, recounting his past trials and experiences, said, he had thought he was alone with regard to his testimony against slavery: but, as though he had fresh evidences thereof, said he believed it would grow and increase among Friends. He appeared perfectly resigned to death, having no will therein; and as he expressed himself, that some died hard and others easy, but for himself he had no wish for either, being fully resigned to the Divine will in all things.

To a friend who was present the day previous to his death, he mentioned that he felt himself going very fast, but that he had no wish to stay. His weakness increasing, and having no desire to take any nourishment, he was asked if he was sick or felt any pain; to which he answered, that he felt neither pain nor sickness, but weakness, and a total disrelish for every thing of this world. His weakness continued to increase until he passed quietly away on the night of the 12th of the 6th month, 1824, in the ninetieth

year of his age, and we doubt not, he has entered into his heavenly Father's rest.

A Memorial from the monthly meeting of Friends of Philadelphia held at Cherry Street, concerning our dear deceased friend RACHEL ROWLAND.

Under a feeling sense that "the memory of the just is blessed," and believing that the pious and bright example of our departed friend, by being held up to the view of survivors, and especially to our beloved youth, may tend to raise in their minds a desire to follow her, as she endeavoured to follow Christ—we are engaged to give forth this memorial of one whom we esteemed as a mother in Israel.

She was the daughter of John and Rachel Edwards, of this city, and was born on the 2d day of the 7th month, 1766. Her father was a member of the Episcopal communion, and both her parents died when she was a child.—About the ninth year of her age, she was placed with a valuable Friend; and, during her residence in the family, she became convinced of the principle of Truth as professed by us, and was received a member of our religious society.

In the twentieth year of her age she was married to Isaac Buckbee, with whom she was united until the awful visitation of yellow fever in the year 1793, which clothed the city of Philadelphia as in sackcloth and ashes, from the desolating effects of the pestilence which walked in darkness and wasted as at noon-day. Her husband was removed by the epidemic; and in the same season her beloved friend who had watched over her as with maternal care, was also taken away; and, during her widowhood, three of her children died.

Previously to this period, she had opened her mouth in the ministry in our public meetings; and as she was favoured to abide in resignation under her heavy trials, her religious experience deepened, and she became increasingly qualified to engage in the work whereunto she was called; so that it might truly be said of her, "I have refined thee, but not with silver, I have chosen thee in the furnace of affliction." And as obedience kept pace with knowledge she was enabled to bear a living testimony to the gospel of Christ, which she had found to be the power of God unto salvation, and her anchor of hope and consolation, amidst the afflictions that were permitted to overtake her. The monthly meeting to which she belonged, was prepared to acknowledge her gift, and she was recommended as a minister.

In the year 1799, she entered into marriage with our friend James Rowland. In the discharge of the interesting duties of a wife and mother, she was truly exemplary, and was remarkable for her care and tenderness towards all her household. In her intercourse with her immediate friends and others, her christian meekness and simplicity combined with a mild and engaging manner, were peculiarly calculated to call forth the respect and esteem of those with whom she associated, and by her neighbours she was much beloved.

Having drunk deeply of the cup of affliction, she was eminently qualified to administer the balm of consolation to those who were suffering under either bodily or mental trials, and her time was much occupied in following the example of our blessed Lord, in going about doing good.— Her labours of love were not confined within the precincts of our own religious society, but her christian benevolence extended towards all the human family. Hence, it was

her concern, under the direction of her heavenly Guide, to visit the abodes of sorrow; and in the chambers of sickness and death, her affectionate spirit was remarkably qualified to sooth the anguish of the afflicted, and gently to point towards that Divine Source whence all real consolation flows.

Having been an orphan herself, her heart was opened towards this interesting portion of the community, and in her the young and inexperienced found a *sympathizing friend.

She took great delight in reading the scriptures of truth to her children and other members of her family, and often quoted and applied them in a pertinent manner in her public communications.

She was diligent in the attendance of meetings for worship and discipline, and manifested a continued concern for the promotion of Truth, being remarkable for her solid and inward travail for the arising of that Light and Life which is the solace and crown of our religious assemblies. Her public approaches to the throne of Grace were fervent and impressive; having a powerful tendency to solemnize the minds of the congregation, and to gather into the same deep and reverential feeling which influenced her exercised and devoted spirit.

She participated deeply in those trials which Friends have recently passed through, and long suffered in silence under many of the afflicting occurrences which finally led to a division in our religious society: but having been preserved in a state of meekness and quiet suffering, she was, in the renewed openings of Truth, again favoured to stand as an instrument through whom the benign influence of gospel Love flowed in our meetings to our encouragement and consolation; enabling us to raise thankful hearts to him

who remains to be the Leader and Redeemer of his people.

In her last illness she was mostly confined for nearly five months; and although she passed through much bodily affliction, her mind was favoured to experience resignation to the Divine will. She knew in whom she believed, and calmly reposed her confidence on that never-failing Arm of Divine power which had supported her through life.

To a female friend who passed much time with her in her last illness, she stated, that she had no prospect of recovering, and supposed it would be a satisfaction to her friends to know something of the state of her mind at that solemn period; and remarked, that she had not left the work to be done at that late hour; that her day's work was finished, and she was patiently waiting for her change; that all was peace within, and nothing in her way.

During the progress of her illness, she also expressed to the same friend (when speaking of the late division in our religious society) that she felt entire peace in the step she had taken in regard to this matter,—that it was the result of much deliberate consideration,—that she had never looked back at that act with regret, but on the contrary the contemplation thereof was always attended with peace and satisfaction; and that her faith and hope remained firm and unchanged in that Divine Arm of power which had been near and had supported her through many trials.

After informing a friend who was sitting with her, that she had not been able to lie down for six weeks, owing to her cough and difficulty of breathing, the friend remarked that her nights must be trying;—she answered cheerfully, “Oh no:—they are all peace.—I often look round my chamber at night, and think it's all heaven; although I have nothing to boast of. I have my low times, but it's peaceful poverty, and this I consider a favour.”

On another occasion she remarked to a friend and his wife who called to see her, that she had experienced many long and tedious sicknesses, but never one in which she had been so uniformly favoured with tranquillity and peace; and that during her illness she had been reminded of an expression of Samuel Emlen's, "That all was so calm, there was not even a breeze to ruffle the surface."

A short time before her close she expressed that she was waiting to be released; that all was peace, and not a cloud in her way. She quietly departed, as one falling into a sweet sleep, on the 9th day of the 2d month, 1830, in the sixty-fourth year of her age, and her remains were followed to the grave by a large body of Friends and fellow-citizens.

Thus it has pleased our great and holy Head to remove one of his faithful labourers from the church militant; and we humbly trust that, having been washed and made white in the blood of the Lamb, her redeemed spirit has been permitted to join the church triumphant in heaven, and to receive the welcome sentence, "Well done; good and faithful servant—enter thou into the joy of thy Lord."

*A Testimony of Chester monthly meeting, New Jersey.
concerning JOHN HUNT, a minister, deceased.*

The remembrance of this our beloved friend being precious amongst us, it is apprehended a brief account of him may be useful to survivors.

It appears from memorandums which he left, that in his youth he was much inclined to vanity; but by yielding obedience to the "reproofs of instruction, which are the way of life," he was induced to withdraw from such company

as he had found to have a corrupting tendency; and by attention to this principle of Divine grace, he was led to seek retirement, wherein his good desires were strengthened. He also found much consolation and encouragement in reading the scriptures and books on other religious subjects. Being careful diligently to attend meetings, his mind became exercised under an apprehension of duty to express a few words therein. Having at length yielded to these impressions, he experienced the reward of peace; and the expansion of his mind was such, that he felt love to flow toward all mankind in a manner he had never before witnessed. But when he again felt his mind drawn to a similar discharge of duty, he was induced to look for a greater evidence of its being a Divine requiring; and so put it off from time to time for nearly a year, much to his own disadvantage. At length, he gave up to the service, and continued to be engaged therein to the close of his days, being a minister about fifty years; and though his gospel labours were much about home, and at the neighbouring meetings, yet he made divers religious visits to Friends within the compass of our own and the adjacent Yearly Meetings to satisfaction.

Being an example in plainness and simplicity, he also bore a public testimony against pride and superfluity, which he observed had increased to an alarming degree; frequently reviving the testimony of William Penn's father, viz. "Son William, if you and your friends keep to your plain way of preaching, and plain way of living, you will make an end of the priests to the end of the world."

His concern for the promotion of temperance, often induced him to labour with Friends and others to discourage the customary use of ardent spirits. His care for the rising generation led him frequently to visit schools, and on other

occasions to use his endeavours to impress upon the minds of young people, the necessity of circumspection and watchfulness,—that they might exercise a guarded care against the encroachments of corrupting customs and fashions; often expressing his anxiety that all might be excited to diligence in their respective duties, and to a due consideration of their latter end.

His care to provide for his family,—his punctual observance of contracts, and regular attention to engagements of a pecuniary nature,—were evidences that he was governed by honest and upright principles. His diligence in attending religious meetings,—his visits to those in affliction,—his frequent religious labours at funerals, and at meetings appointed in places where they were not regularly held, manifested his ardent solicitude to be faithful in the discharge of his religious obligations.

His gift in the ministry seemed to brighten near his close,—directing all carefully to attend to “the unspeakable gift,” or “Light of Christ” in man, as being the only way and means of salvation; and which agrees also with Paul’s testimony, that “the grace of God that bringeth salvation hath appeared to all men, teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world.” And he frequently revived this observation, “That society or people which does not recur to first principles will surely go to decay.”

As a man, his passions were easily excited under cross occurrences; which, for want of a constant watch, sometimes prevailed so as to occasion much subsequent distress and heart-felt sorrow. But at length he was mercifully favoured to experience, in respect to this “thorn in the flesh,” the sufficiency of that grace which is perfect, even

in weakness. A few years before his death, a friend who had been with him through the night, encouraged him to seek after an increase of patience: with tears he exclaimed, "Why this has always been my weakness; but I have prayed unto the Lord, and he has helped me."

He was diligent and industrious both in his domestic and religious services, and so intent was his mind on laying up treasure in heaven and availing himself of the means of improvement, that in accordance with the advice of William Penn to his children, he kept a diary for more than forty years: besides which, he wrote several essays and many letters on moral and religious subjects, evincing his concern for the promotion of Truth and righteousness amongst his fellow-creatures.

Though often labouring under bodily infirmities, he was generally able to attend religious meetings till near his close; and zealously encouraged others to faithfulness in the discharge of this duty, particularly in that part of the week wherein so much deficiency has been observed.

During his last illness he manifested much resignation; often saying he hoped he might be enabled to bear patiently what the Lord might see meet to inflict. A friend calling to see him, observed he was sorry to find him so ill; he replied, "I have enjoyed more days of health, than many have had:" and spoke of his dissolution with great composure, saying, "The words of John Woolman often occur to me, 'My dependance is on the Lord Jesus Christ, who, I trust, will forgive my sins, which is all I hope for.'"

Thus, we have reason to believe he was favoured to witness redemption through Christ the eternal Word, and no doubt gained an admittance into that kingdom where the wicked cease from troubling, and where the weary be at rest.

He quietly departed this life the 23d of 9th month, 1824, aged about eighty-four years.

A Memorial from Makefield monthly meeting in Bucks county, Pennsylvania, concerning WILLIAM TAYLOR.

This our beloved friend was born in the year 1774, of respectable parents, Timothy and Sarah Taylor, who both deceased while he was young. In the early part of his life he participated in some of the amusements of the day, yet he sustained among his friends and acquaintance the character of an innocent young man. About the twenty-second year of his age he was thrown from a horse, by which one of his legs was broken so that he never recovered from lameness. This dispensation of affliction which confined him nearly a year, was, through the effectual workings of the Lord's power, sanctified to him, and brought him a humble suppliant at the throne of Divine grace; where like Jacob he entered into covenant with a covenant-keeping God.

In the year 1802, he entered into the marriage state with Anna, the daughter of Jonathan and Elizabeth Kirkbride, and settled in the village of Delington near this meeting; where he honestly and usefully followed the business of a country merchant, conscientiously avoiding the trade in spirituous liquors, or in any wise using them as a drink. Thus, following the apostle's excellent doctrine, to be "diligent in business, fervent in spirit, serving the Lord," he was blessed in his labours; and growing in grace he increased in obedience and dedication to the manifestations of Truth. About the thirty-fourth year of his age, he was called to bear a public testimony to the efficacy of that

power with which he had been baptized, and in self-abasement he gave up to the heavenly vision. His preaching was not with enticing words of man's wisdom, but in the simplicity and power of Truth. Having received a gift in the ministry, he was careful to exercise it to the honour of the great Giver, and, not running into words without life, his ministry was preserved pure and edifying.

He was a sincere lover of peace and unity, and endeavoured to promote them on all occasions; and where he discovered a breach he laboured privately for the restoration of harmony. He was an advocate for the discipline and order established amongst us, and was careful, when a concern arose in his mind with clearness to pay a religious visit, to lay his prospect before his friends for their consideration and concurrence;—esteeming the unity of his christian brethren next in importance to, and in such cases inseparably connected with, the Divine approbation.

He was very useful in meetings for discipline, especially in treating with offenders; his mind being covered with that charity which is the clothing of the redeemed soul; holding out this important view, that the end and design of christian discipline was not only to preserve the society sweet and clean, but to restore the lost sheep of the house of Israel. Hence he was prepared to meet the returning prodigal, though he might seem afar off, and to offer him encouragement and consolation. Thus, the Divine light that was graciously vouchsafed him, not being hid under a bed, nor under a bushel, but placed upon a candlestick it gave light to them that were round him, commanding the love and respect of his neighbours of other denominations, and more especially of his friends, by whom he was employed in important services which he performed with punctuality, diligence and care.

As a husband, he was loving and faithful; as a parent, tender and affectionate; being concerned to bring up his children in the nurture and admonition of the Lord; as a neighbour, he was kind and obliging. Thus adorning his christian profession as an example of the believers in faith, in patience, and in purity.

Observing the rapid increase of that cloud which had for some time hung over our society, this our beloved friend was brought, with many of his cotemporaries, to weep as between the porch and the altar, and in humble supplication to adopt the language, "Spare thy people, O Lord, and give not thy heritage to reproach." He saw with deep sorrow the division that was taking place in our religious society, and anticipated as a consequence the scattering of the flock. At this awful crisis he was brought under close trial and exercise; and being sincerely concerned to know the will of the great Head of the church, he was impressed with the necessity of supporting the principles and testimonies of our early Friends, who were concerned to guard against the two extremes to which the militant church has ever been exposed,—an anti-christian domination on the one hand, and an irresponsible independence on the other. Being confirmed in these views, he continued closely united with the body of Friends, and was peculiarly serviceable at that trying period—not only within the limits of the Quarter to which he belonged, but (under the appointment of the Yearly Meeting) to meetings without those limits where Friends were in difficulty.

His health was evidently on the decline for more than a year before his decease; and for several months previous to that event, he was confined pretty much at home, though he was enabled to attend the particular meetings for worship and discipline to which he belonged. The last meet-

ing he attended was the Quarterly meeting for ministers and elders held at Buckingham in the month preceding that on which he died; but he was taken so unwell at that time as to be unable to attend the general Quarterly meeting held the next day; he therefore returned home. The day after his return he was about, and seemed pretty comfortable until towards evening, when he grew worse; after which he did not leave his room. On the evening of the 29th of 5th month, he was seized with a paralytic affection, so that afterwards he had very little if any use of his left side. His speech was also considerably affected by it—but at times he could speak intelligibly. He sometimes seemed desirous to be released; but often expressed, that though his sufferings were great he was willing to wait the right time. He several times desired to see his children together; and at one time gave them some directions relating to his temporal concerns; after which it did not appear that such concerns in any degree occupied the attention of his mind. He advised his children to be diligent in attending religious meetings, and gave them other profitable counsel; telling them also, that they knew he had not put off giving them instruction till he was on a death-bed. During the greater part of the time of his illness, he could not express much at once that could be understood; but from what could be gathered, his mind appeared to be filled with praise and thanksgiving to the Giver of every good and perfect gift; and he frequently said, “All is well.”

He quietly departed this life on the 16th of the 6th mo. 1831, in the fifty-seventh year of his age;—and was interred in Friends' burying ground at Makefield on the afternoon of the 17th, attended by many connexions and friends.

A Memorial of Gwynedd monthly meeting, concerning
HUGH FOULKE.

We feel concerned to preserve, and give forth the following Testimony concerning our beloved friend, Hugh Foulke, deceased.

He was the son of Edward and Margaret Foulke, members of this meeting, and was born the 21st of the 2d mo., 1752, old style. In early life, his mind was imbued with that Divine love which leads to an earnest desire for the welfare of the human family; and as he yielded obedience to the teachings of Truth, he was preserved from many of the hurtful customs and vanities which often mislead the minds of unstable youth. As he advanced in religious experience, he became useful in assisting others,—both by his counsel and example. He was also qualified to be helpful in administering the discipline of our religious society; being clothed with that charity and meekness which are restoring and salutary. From early life till near its close, he was frequently appointed on the important concerns of society; in which services his integrity and faithfulness were useful and satisfactory.

During the time of the American revolution, he suffered much on account of his faithfulness in the support of our peaceable testimony against war;—but he was enabled; not only to bear with patience and resignation the privations and sufferings that were permitted to befall him,—but also by his advice and example, to encourage and strengthen others in the support of this righteous testimony.

He was a diligent attender of our religious meetings, both for worship and discipline, and a good example of humble waiting therein. In his conduct and deportment, he carefully adhered to the testimonies of Truth, as pro-

fessed by Friends; and he faithfully laboured for their support, by his endeavours to strengthen and encourage others to a like dedication. He was an example of plainness in dress, in manners, and in furniture. His reading was principally confined to the writings of early Friends, and the scriptures of Truth; the frequent perusal of which, he was careful to recommend to others.

The kindness and sweetness of his disposition endeared him much,—not only to those in religious fellowship with him, but to others unto whom he was known. In his conversation, he was agreeable and instructive,—particularly to young people, who generally loved his society, and listened with attention to the paternal counsel and judicious remarks that were blended with his social converse. Having, by long experience and faithful dedication to the dictates of best Wisdom, acquired a rich fund of valuable information, he was like a “scribe instructed unto the kingdom of heaven,”—bringing forth out of his treasury things new and old.

For above forty years, he bore a faithful testimony, both by precept and example, against the use of spirituous liquors. He was one of the first in his neighbourhood who abandoned the use of them in hay-time and harvest: and, although in the beginning many difficulties were to be encountered, yet through his steadfastness and perseverance, the testimony gained ground in the minds of others; and the practice of abstaining from the use of them, became more general. He laboured much on this subject, both publicly and privately; entreating others, particularly the younger class, not to tamper or meddle with that article, which is so ruinous in its effects,—so corrupting to the morals and debasing to mankind, and the source of so much misery and evil in the land.

He was for many years an elder and member of the Meeting for Sufferings; but towards the close of his life he was released from the latter appointment at his own request. Being a man of sound judgment and strict integrity, he had much place in the minds of others, and was often usefully employed in the settlement of differences in his neighbourhood: and near the close of his days, he remarked, that he felt peace in the consciousness that in his judgment amongst men, he had endeavoured to give "*righteous judgment,*"

In the year 1816, in consequence of a fall he became lame, so as to be confined to his house for several months; but was remarkably patient and resigned under this affliction. He afterwards recovered so much as to be able to attend meetings near home, and a few times the Yearly Meeting held in Philadelphia; the last of which was in the year 1829.

His last illness continued for some weeks;—during which, his strength of body gradually declined, but the powers of his mind remained unimpaired. The day before his decease, he said in a solemn, impressive manner, "I feel perfect peace; and have nothing to suffer, but bodily afflictions." After a pause, he gave directions about some of his temporal affairs, and then said he felt easy in this respect. As his end drew near, he was favoured with quiet, peaceful resignation; and his last expressions to those present were, "Don't be alarmed, if I should drop off suddenly. My end is very near. I am drawing fast to a close."

He departed this life as one falling asleep, on the 23d of the 2d month, 1831, and his remains were interred in Friends' burying ground at Gwynedd on the 25th of the same, aged about seventy-nine years.

We conclude, with desires that his exemplary life and peaceful close may be a means of encouragement to survivors;—and especially, that the youth may be thereby stimulated to “seek first the kingdom of God, and his righteousness.”

A Memorial of Camden monthly meeting of Friends in Delaware, concerning LEVICK PALMER,

Who departed this life on the 8th day of the 11th month, in the year 1834, in the fifty-first year of his age; and who, for the last ten or twelve years of his life, filled the station of an elder in the church to the satisfaction of Friends.

His parents not being members of our religious society, upon application of his mother to Duck Creek monthly meeting for herself and minor children, they were received into membership; at which period he was about twelve years of age. Some time after, he was placed an apprentice in the city of Philadelphia, to learn the mechanical trade or business of house plasterer. During his apprenticeship, he became seriously concerned for his present and future welfare, and in the course of his religious exercises, he became a practical example of righteousness. He was remarkable for his continued diligence in attending our religious meetings for worship and discipline, in which his mental exercises were such as to make it evident to many who attended with him, that the great work in which he was engaged was to lay up treasure in heaven, “where neither moth nor rust doth corrupt, and where thieves do not break through nor steal.” Being of a diffident disposition, he was seldom active in our meetings for discipline.

but his great solemnity on these occasions had the effect to solemnize those present, and convinced them that his spirit was under the influence of Divine power, diligently labouring for the prosperity and growth of the ever-blessed Truth.

Having experienced the operations and power of grace in his own mind, he was often concerned for the spiritual welfare of the rising generation, for whom he appeared frequently under much exercise. When engaged in the pursuit of things of a temporal nature, for the maintenance and comfortable support of a rising family of children, he justly sustained the amiable character of a kind and affectionate husband and father. He was prudent, charitable, and benevolent; his house was open freely to receive his friends and neighbours of every denomination, and his heart always ready to feel for, and his hands to administer to, the necessities of those whose circumstances in life rendered them objects of his christian care and notice. By his innocent and unreserved affability, he gained esteem and acceptance with all classes of men among whom he dwelt: and the effects of that love of his neighbours which was conspicuous throughout his religious life, yet live in the hearts of many who have been partakers of his charities and kind attentions, and who were frequently constrained in gratitude to call him friend and father.

His nervous system being weak, his trials at times were apparently too much for his natural strength; but by continued faithfulness to the manifestations of Truth, he was blessed and mercifully supported through these afflictions; and in his last illness manifested to those attending him, that he had lived the life of the righteous, and was ready to enter into that rest prepared for such before the foundation of the world.

Such being a just outline of the life and religious character of the deceased, we doubt not that his departed spirit is at rest with those of all the just made perfect, and that our loss, however afflicting, is his everlasting gain. His remains were interred in Friends' burial ground at Little Creek, on the 9th day of the 11th month, 1834, attended by a large company of Friends and others, as a testimony of the good esteem in which he was held by those who knew him.

A Memorial of Camden monthly meeting in Delaware concerning ELISHA DAWSON.

As the memory of the righteous is often blessed to survivors, we feel a concern to preserve the following testimony concerning our beloved friend Elisha Dawson, lately deceased.

He was born in Caroline county in the state of Maryland, in the year 1766. His parents, William and Isabella Dawson, were exemplary members of a society then known by the name of Nicholites; a people who were piously concerned to bear testimony against many of the evils prevalent in their day, amongst the high professors of a religion which breathes "peace on earth and good will to men." In obedience to the pure dictates of that religion, they held a firm testimony against oaths, war, and an hireling ministry. And as they kept faithful to the inward discoveries of heavenly Light, they became convinced of the iniquity of holding their fellow-creatures in slavery. In consequence hereof, through much opposition and diffi-

culty, they persevered until they had all freed their slaves; and they were enabled to engraft on their code of discipline a prohibition of the practice, under the penalty of excommunication from their society.

Under the religious care of such parents, Elisha Dawson received his education; and passed through the trials and temptations incident to the early periods of life, in much innocency.

When about twenty-one years of age, he entered into the marriage state with a daughter of James Harris, a member of the same religious society. About the year 1798, he, with many others of the Nicholites, joined the society of Friends; and a short time afterwards, the remainder (with the exception of a very few) were taken into membership. When about thirty years of age, his mind was brought into a close exercise; under which he came to see and feel that a mere outward or traditional religion, however strictly its rules might be observed, would not avail in the sight of Him that searcheth the heart. In passing through this dispensation, he was led into frequent retirement; and during the conflict was brought very low in body and mind. On being advised to consult a physician on account of his health, he declined; saying, he believed when the object of this probation should be attained, his health would return.

Having thus, in a measure, experienced the nature of christian redemption, he became concerned that others might come to understand and enjoy the blessing pronounced by the Divine Master on "the pure in heart." Under this concern he first appeared in the ministry, about the year 1800; and continuing faithful to the call, he grew in the gift, and became qualified to hold up to the world,

with convincing clearness, the *efficacy* and *sufficiency* of the Divine Light, as "God's gift for man's salvation." He travelled much in the ministry on this continent, during a period of twenty years; extending his travels from Canada in the north, to the remote settlements of Friends in the southern and western parts of the United States,—and produced satisfactory certificates of the unity and love of his brethren from most of the parts visited. In the spring of 1835, he opened to his fellow-members a concern he had had on his mind for many years, to pay a religious visit to Friends in England, Ireland, and on the continent of Europe,—as way might open. Having received certificates of the unity and concurrence of his brethren of the monthly, Quarterly and Yearly Meetings, he embarked from New York the 10th day of the 6th month following. He travelled through many parts of England and Ireland, and visited the island of Guernsey;—discharging his duty as an ambassador of peace and salvation, as way opened for religious labour. After having discharged what he believed to be his religious duty, he returned to America, and gave a satisfactory account of his proceedings during his absence.

A short time before his decease, writing to some of his dear friends in Ireland, he used the following expressions: "At such a time as this, when every thing that *can* be shaken in the religious world, appears almost to be moved and shaken,—when encompassed with trials, tribulations and probations, both within and without, is it not a matter of joy unutterable, to feel a sure resting place within the glorious pavilion of *Him* who is almighty, and graciously disposed to bear up our souls through all storms, to our unspeakable comfort?"

On seventh-day, the 22d of the 4th month, 1837, he crossed the river Delaware from Philadelphia to Kaighn's Point. On the day following he attended Friends' meeting at Camden, New Jersey, where he appeared weightily in the ministry. After meeting he went home with our friend Joseph Kaighn, where he spent the afternoon and evening very acceptably to the family,—relating many interesting circumstances connected with his late religious visit to Great Britain, and was particularly interesting in illustrating some passages of scripture. He retired to bed apparently in usual health, but was taken with a chill in the night, followed by fever. The remedies usual in such cases not producing the desired effect, he gradually sunk under the force of the disease. To some of his grandchildren who visited him in his illness, he said, "Dear children, you may think your prospect brighter than mine in this world, but I am prepared to die; I am not grieved that my time has arrived. I have been endeavouring through my life to serve the Lord and do his will, and now I have nothing to do but die." On another occasion, he expressed his deep interest for Friends in England and Ireland, and said, that the receipt of several letters from thence, brightened the chain of affection between them.

He often, with much sweetness of mind, expressed his gratitude to his wife and attending friends for their kindness. He continued gradually to sink, until second-day morning, the 1st of the 5th month; when, about fifteen minutes past nine o'clock, his meek and gentle spirit passed quietly away, we trust to the glorious reward of a life that had been dedicated to the cause of truth and righteousness.

*A Memorial of Uwchlan monthly meeting concerning
our deceased friend BARTHOLOMEW FUSSELL.*

It was the testimony of William Penn concerning the sons of the morning in his day, that "they were changed men themselves, before they went about to change others:" and it was the frequent exhortation of such one unto another, "To preach as they ought, and to live as they preached," relying upon the light of Christ, exemplified in a holy life, and not upon any arts or parts of men, or the learning and wisdom of the world. And as these views were remarkably exemplified in the innocent life, and the example of dedication and faithfulness of this our dear friend in advanced age, it is believed the memorial of him, as it lives in the hearts of those who knew him, may be profitable to survivors.

He was born in Philadelphia the 28th of 9th month, 1754, and at the age of six years, removed with his parents into Chester county, within the verge of Pikeland meeting, a branch of Uwchlan monthly meeting; where he continued a member (excepting for a short time) until 1806, when he was united to Gwynedd monthly meeting in Montgomery county. In 1813, he removed with his family into the state of Maryland, and was a member of Little Falls monthly meeting about nineteen years. In the year 1832, he returned to reside within the compass of Pikeland meeting aforesaid, being recommended by certificate to Uwchlan monthly meeting as an approved minister.

He first appeared in the ministry about the year 1802, when he was nearly fifty years of age. Thus devoted to the cause of Truth and righteousness, his last days were

his best days. As he advanced in life, his disposition which was naturally hasty, became sweetened by the all-subduing power of Truth,—so that in old age, when human nature, without the aid and strength of Divine grace, is generally subject to increased irritability, he appeared to be so under the influence of the gospel spirit as to be clothed with its composing power as with a garment.

The diligent attendance of all our religious meetings, especially those for the worship of Almighty God, was among the incumbent duties which he often inculcated by precept, and always by his own example;—and he was frequently concerned to recommend a patient and reverent waiting therein. It was also remarkable in the meetings of his home-friends, particularly on week-days, that his “few words fitly spoken” were like “the oil poured upon the head,”—sometimes evidently reaching to the minds of the children, and even to those that were afar off. It seemed to be his constant concern, to direct Friends to the knowledge and experience of living and spiritual worship in themselves, without dependance one upon another, or upon any act or outward form, however commendable in itself. At one of the last meetings he attended, as though it was a legacy to his friends and to society at large, he quoted with much feeling the exhortations of the apostle, “I beseech you, brethren, by the mercies of God,” that you forsake not the assembling of yourselves together as the manner of some is, but “that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.”

He visited, in the course of his ministry, most of the meetings of Friends in Pennsylvania and Maryland, and *scarcely* in parts of Virginia, New Jersey and places adjacent :

and, from accounts received, it is believed he visited all the families of Friends (excepting those in the city) belonging to Baltimore Yearly Meeting; and several of them and the families of some other meetings more than once. He was at times also led to appoint meetings out from among Friends;—and from his own account of these religious services and labours, and the sense of those who accompanied him, they were often seasons of favour.

We have no wish to enlarge, but may add; that in the greenness of old age he laboured faithfully according to ability for the maintenance of our christian testimonies;—and his concern and zeal for their advancement, particularly those against the unnecessary use of ardent spirits and slavery, were observed to increase with his years. By the power of the gospel he became a practical christian, and as a preacher of righteousness, bore ample testimony of what his own hands had handled of the good word of life.

Though in declining health and very feeble in body, he attended Pikeland meeting the 7th of the 10th mo. 1838, and appeared in a lively and impressive testimony; recommending patient and humble waiting upon the Lord;—declaring it to be his belief that they who did so, would in due time know an increase of strength, and would be enabled to rise above the many letting and hindering things of this world;—and in conclusion he quoted the scripture promise, “They shall mount upwards on wings as eagles; they shall run and not be weary; they shall walk and not faint.” Thus his day’s work was finished. The next morning being taken ill, he appeared very sensible of his situation, and acknowledged it as a favour, to have the consoling evidence at such a time, that the great work was not to do. At another time he said, “It is a great favour at such a

time as this, to have the work done, and to know it to be wrought through faithfulness."

From the first he appeared very patient under great suffering, and entirely resigned; and said he had no desire to be raised again. He said but little during the time of his illness, which lasted nine days; but retained his senses to the last, and was very affectionate to those around him, particularly to his wife, whom he desired to have with him all the time, except when she was taking rest.

On the evening of the 17th, he inquired of his son what o'clock; and being informed, he said, "Well, it is a hard passage." Then, resuming his position in the bed, he patiently waited until his change came. He departed this life the 17th of the 10th mo. 1838, in the eighty-fifth year of his age; and we doubt not is now an inhabitant of that city, "whose walls are salvation and whose gates are praise."

A Testimony of Fallowfield monthly meeting concerning
MARY LUKENS.

Believing it may be useful to survivors, we are engaged to preserve a memorial of the virtues of our beloved friend Mary Lukens.

She was born the 3d day of the 9th month, 1764, and was the daughter of Isaac and Hannah Shoemaker, of Upper Dublin, Montgomery county, Pennsylvania. In very early life, she was made willing to take up the cross, and at the age of eighteen, appeared in the ministry. Keeping closely in the path of self-denial, she remained with her parents, managing for their support and comfort until the

time of her marriage with Daniel Lukens, in her twenty-eighth year.

She was a woman of active and industrious habits, and faithful in the performance of her christian duties. She was a willing helper in the chamber of sickness at home, and in the neighbourhood for miles around; and, being remarkable for her cheerful and happy disposition, was enabled to raise the desponding mind, while she administered to the relief of the body. It became a matter of frequent occurrence, that persons whose minds had been led away by the follies and vices of the age, when brought to the bed of disease, pressingly invited her company. On such occasions, she was often favoured in the exercise of the ministry; and, through the mercies of God, was remarkably successful in bringing their minds to centre in the "unspeakable gift." In the duties of hospitality she was ever found faithful, not coveting to be rich (as she would say) but desiring only to have what was needful for the support of a family and the entertainment of her friends in a plain way.

She was an acknowledged minister in the society for nearly forty years, and was frequently engaged in attending the neighbouring meetings. She also visited the families of a number of monthly meetings, and performed several visits at a distance in 'Truth's service; one of which, in company with her husband, in the year 1822, was to Ohio Yearly Meeting, and from thence to the Seneca tribe of Indians, on the Cattaraugus. It appears from her Journal, that she had a solid and satisfactory meeting with them; at the close of which, one of the chiefs stood up and expressed much thankfulness, and said he believed their women and children understood what had been said;—

that we were the people who first took them by the hand to instruct them,—and he thanked the Great Spirit that put it in our hearts to come and see them; and said they would heartily pray the Great Spirit to conduct us safely home.—Afterwards they proceeded to Tuncassah, and had a comfortable meeting with the Indians at that place, where similar tokens of satisfaction were given by one of the chiefs.

In the performance of this visit, she encountered many difficulties and disappointments, but returned home with innocent gladness to the bosom of her family, like the faithful husbandman with the last sheaf of the harvest: and at the end of her Journal, she has the following words: “I often had to say, Great and marvellous are thy works, thou great and Holy One.” In the public interview she had with the Indians, she told them she had wanted to come and see them ever since she was a young woman. Although the accomplishment of this concern was long delayed, yet in the end the recollection thereof afforded her solid satisfaction.

She was often led into deep sympathy for those of her fellow-creatures held in bondage, and would sometimes speak in our religious meetings on their behalf; inviting the audience to lay the matter deeply to heart, and be ready on all occasions to act the part of the good Samaritan;—cautioning against that spirit which would pass by “on the other side.” The coloured people who resided in her family, and many of those within the sphere of her acquaintance, have given strong testimony to her christian virtues.

She frequently held up to view, publicly and privately, the great importance of attending meetings for Divine wor-

ship; of which she was, through life, a practical example. On such occasions, she gave evidence that her mind was centred in that state of true spiritual devotion, which is consistent with the dignity and solemnity of such opportunities; and her concern was, frequently to urge on those attending, to leave the world behind,—to avoid being engaged at the meeting-house on their worldly concerns,—and to guard against a drowsy or restless disposition in meetings.

In her family, she was kindly affectionate, and impressed upon her children (*nine* in number) at an early age, the importance of attending to their religious duties. She also made it a rule to take as many of them to meeting with her, as circumstances would permit. She was in the practice of frequently collecting her family together to wait upon the Lord; on which occasions her children sometimes read in the scriptures or other religious books.

In the year 1832, she was affected with a paralysis in her right side, which entirely disabled her right arm, and, for a time, her movements on foot. This deprivation she continued to bear with much christian resignation. The sick and needy, however, occupied her mind as usual; and she would frequently urge some part of the family to inquire into such cases, and give the necessary relief. After a time, she became so far restored as to be able to attend meetings, and was often exercised in her gift therein. By the assistance of her family and friends, she also performed, at different times, several visits from home in the service of Truth.

Two days before her death, she attended Caln Quarterly meeting; in the latter part of which, she was taken ill. Next day she returned home apparently recovered; but the

night following she had a severe attack, which continued several hours. In the morning, she spoke very affectionately to her children and those around her, nearly in these words: "Dear children, we must all die: remember it every day. It is an every-day work to be a christian.—Be not proud. Have God always before your eyes. Love one another:—live in love." She also quoted several appropriate passages of scripture, and spoke of the love she felt for her good Master who had followed and fed her all her life long. She likewise spoke of the time she had been met with in early life, and made covenant with him, and that she had never had cause to repent it; adding, "I often had to rejoice and be glad, that I was given up to do his will." Then said, "Oh! the importance of being ready! Nothing like it in all the world. Dear children, keep a single eye to the Lord."

At another time she spoke of the early covenant she had made, and referred to the time of her first appearance in the ministry;—encouraging all to hold on, and the end would crown all; and, making a short pause, she added, "Hosanna! Hosanna, to Him in the highest!" About noon, it was observed her breathing was attended with difficulty;—and in the evening, without showing any symptoms of alarm or uneasiness, she made a quiet and peaceful close, on the 26th of the 10th month, 1839, in her seventy-sixth year.

A Testimony from the monthly meeting of Friends of Philadelphia held at Cherry Street, concerning JOSEPH PARRISH.

To perpetuate the memory of the righteous is justly considered a powerful auxiliary to the cause of piety and virtue;—that they, although dead, may yet speak and continue to hold forth the inviting language, *Come follow us, as we have followed Christ.* Under this view, we have been led to bear the following testimony concerning our beloved friend Joseph Parrish.

He was born in Philadelphia on the 2nd day of the 9th month, 1779. His parents, Isaac and Sarah Parrish, lived to an advanced age and were valuable members of our religious society; adorning their profession by lives of practical righteousness. Our dear friend was the youngest of eleven children, and was educated in the principles of Truth; it being the religious concern of his parents, to bring up their offspring in the “nurture and admonition of the Lord.” At an early age his mind appeared to be humbled under the tendering visitations of heavenly love; whereby he was brought to feel his entire dependance upon the Divine Being for strength and preservation; and by abiding under this feeling, he was mercifully preserved in a good degree of innocence and simplicity.

As he passed through the slippery paths of youth, and was assailed by various temptations incident to this period of life, he often felt his own frailty; under a sense of which he was induced to seek opportunities for inward retirement, and for strength to maintain his integrity. Thus submitting in early life to the power of Truth, he became a devoted follower of our Divine Master, exhibiting to his young associates, by the innocence and simplicity of his

deportment, an example of obedience to the manifestations of Divine light in his soul.

During his minority, he remained under the parental roof, learning the trade of a hatter,—that being the occupation of his father. He was however from early life strongly inclined to the study of medicine, and was prevented from pursuing it only through a fear on the part of his parents, that his young and tender mind would be injured by the contaminating influences to which he might thereby be exposed. When he had reached his twenty-second year, the way opened to engage in the pursuit for which the inclination of his mind and the benevolence of his character, seemed peculiarly to be adapted. It appears from a Diary found among his papers, that he was introduced into deep baptism at the prospect of this undertaking,—fearing lest the many temptations to which he might be exposed, would weaken his allegiance to that Divine Power which had preserved him in the path of rectitude. But by attention to the heavenly Guide, he was enabled so to pass through the period of his medical studies that he was remarked among his class-mates for his fidelity to his religious testimonies, and for the sweetness and innocence of his disposition.

In the year 1808, he was married to Susanna Cox, daughter of John and Ann Cox, of Burlington, New Jersey; with whom he lived in much harmony for more than thirty-two years. He was blessed with a numerous offspring;—and, being deeply sensible of his responsible standing as the head of a family, it was his custom to collect them for the purpose of silent, social worship; and as way opened, portions of the holy scriptures, or of some other good book, were read and commented upon for their edification and instruction. In the exercise of parental authority, he

combined firmness with meekness and love; striving to lead his children in the path of simplicity and truth, by the uprightness of his daily walk before them and by affectionate admonition, rather than by coercive measures.

In the practice of his profession, he was endeared to the sick and suffering by the tenderness and kindness which he manifested towards them; and, being often brought near to them in spirit, he was qualified to administer consolation and comfort, both to them and to their sorrowing relatives, in seasons of close proving. Being endowed with vigorous powers of mind, and possessing a remarkable aptitude for the pursuit in which he was engaged, he became eminent for his medical skill and knowledge, and was exposed to the flattery and applause of men;—against these fascinating besetments, we believe he endeavoured to maintain a steady warfare, and that he was preserved in a humble dependance upon that Divine power which he had found sufficient to sustain him in every trial. His confidence in the sufficiency of this power is manifested in the following extract from a letter, written some years since to a friend: “I have a love for the Truth, but have not been without my temptations to desert it; for I have known the day when the allurements of wealth and honour held out strong inducements to embark as a man of the world. A public station with which a large income was connected, was I believe within my reach. Ambition whispered, that in thus pursuing the natural bent of my genius, I could fill the station with honour. It was an important era of my life. I had arrived at the fulness of manhood, and the language was, Choose this day whom thou wilt serve.— When I cast my eyes on our tender offspring, and felt the influence of a father’s example upon them,—and when I could appeal to the Searcher of hearts, that I had no greater

joy than to see my children walking in the Truth;—then it was that I cast the temptation from me,—and I humbly trust renewedly chose the Lord for my portion, and the God of Jacob for the lot of my inheritance.”

Notwithstanding his numerous avocations, he was a diligent attender of our religious meetings for worship and discipline; so arranging his business as to join with his friends on these occasions. For several years previous to his decease, he occupied the station of an elder in the church, —showing forth in his daily walk the power and efficacy of the fundamental principle we profess. He was led at times to exhort Friends to cultivate a closer acquaintance with our high and holy profession. The simplicity of the gospel, as taught by our Divine Master who chose the unlettered fishermen of Galilee to be its promulgators, was often the subject of his remarks;—contrasting the plain and unadorned precepts contained in the New Testament, with the dark and mysterious creeds, a belief in which is regarded by many as essential to salvation. The disposition manifested by some, to connect abstruse doctrinal questions with the simple faith professed by early Friends, occasioned deep exercise to his mind; and he was at times engaged to exhort the young to peruse the pages of the New Testament, that they might become familiar with its sublime truths, unalloyed by worldly wisdom. Above all, he endeavoured to persuade them to give reverent heed to that *principle* of light and life in the soul, which is alone able to preserve from the temptations to which they are exposed. The solemn and deep feeling, evinced by our dear friend on these occasions, was impressive; and we trust he was an instrument of good to others, and that his labours were blessed amongst us.

He was firm in his attachment to the excellent order of our discipline;—believing it to have been established in Divine wisdom: and in the administration thereof he was clothed with the spirit of meekness and forbearance, which peculiarly qualified him to treat with those who had gone astray. He viewed the discipline, not as a sword to cut off, but as a means of restoration; and was often engaged to exhort Friends to tenderness and compassion towards offenders. In conducting the affairs of society, he was conspicuous in the exercise of brotherly love and condescension,—not claiming precedence for his own views over those of the least member of the flock. He also felt a deep concern for the younger portion of our members,—especially those who come from the country as apprentices, and are exposed to many of the temptations of a large city, by which they are liable to be led astray.

He was zealous to maintain our religious testimonies in their primitive purity, and to rally Friends to that Divine Principle which led our forefathers out of the superstitions and traditions by which they were surrounded; and he firmly believed that by submission to the same heavenly Guide, it would preserve *us* as it did *them*. While he supported this view with an energy inspired by experience of its truth, he recognized, as consistent with this high profession, that “God alone is the sovereign Lord of conscience;” and that the faith essential to salvation is confined to no sect,—but is the immediate and universal gift of a benevolent Creator;—to the sufficiency of which Paul bore testimony when he declared that “the grace of God which bringeth salvation hath appeared unto all men.”

His views of the gospel principle of peace led him, not only to stand opposed to war and violence in all their forms, but to cultivate a spirit of kindness and good will

toward those who might attempt to injure him. In the course of an extensive intercourse with his fellow-men, he never sued an individual at law: and when unjustly treated, he embraced an early opportunity of doing the injurer an act of kindness. He bore testimony to the efficacy of this christian practice; observing, that its good effects were often manifested to his humbling admiration,—the hearts of opposers being softened and reconciled, and his own soul enriched with the incomes of peace.

During the late difficulties in the society, when heavy charges were made against us, he was particularly concerned that Friends should illustrate the sincerity of our profession, as the followers of him who when he was reviled, reviled not again,—by lives of practical righteousness:—that so, being willing to suffer for the cause of Truth, they might obtain the blessing pronounced upon those against whom all manner of evil shall be spoken falsely for Christ's sake. In relation to the property, he considered the unsullied maintenance of our peaceable testimonies of far greater importance, than the possession of earthly treasures; and advised against a resort to legal measures for the recovery of our just rights. And in places where Friends retained possession, he urged them to make offers of an equitable division with the other portion of society.

From early life he manifested a living testimony against injustice and oppression; being frequently engaged in advocating the cause of those who were the victims of arbitrary power. He felt a lively interest in the situation and welfare of the aborigines of our country; and watched with deep concern those measures which affected their rights; being frequently engaged in portraying the wrongs and cruelties inflicted upon them, and in striving to awaken a sense of national justice on their behalf. He considered

that this injured people were not only entitled to our protection and sympathy as a portion of the great family of mankind;—but that we owed them a heavy debt of gratitude for the care they exercised toward our ancestors, in ministering to their necessities in times of want and sickness, when far removed from the comforts and endearments of their native land.

For the sufferings and privations of the people of colour in this land, his christian feelings were strongly enlisted; and he held a prominent place among his fellow-citizens as an advocate of this oppressed class,—often pleading their cause in the spirit of meekness and love. He was also concerned to stir up the minds of Friends to a close examination of this important testimony, that the standard of justice and Truth might be exalted. His interest in this righteous cause appeared to increase with his years; and during the later period of his life he devoted much time in efforts for its advancement.

His numerous acts of kindness towards the defenceless and unprotected, caused him to be generally esteemed as a humane and benevolent man; and the oppressed regarded him as a friend and benefactor. His tenderness and sympathy for suffering extended likewise to the inferior animals; and as he passed through the streets and witnessed the cruelty sometimes practised upon these, he was induced to expostulate with those who committed such acts.

Nearly a year previous to his decease, the health of our beloved friend began to decline; although he was not confined to his bed until within about three weeks of his close. During this period, he uttered many instructive expressions, and the peaceful serenity which often clothed his spirit, was witnessed by those around him. In this state of bodily weakness and suffering, he frequently appeared

to be engaged in silent supplication to the Father of mercies; and, under a sense of his mercy and loving kindness, his heart overflowed with gratitude and praise. During his illness, his spirit also was drawn into sympathy with the suffering and afflicted who were deprived of the comforts and consolations by which he was surrounded; and he impressed upon those who were ministering to his wants, not to forget the duty which they owed to this class of their fellow-beings.

On one occasion he said, "During this illness, I have passed through some deep baptisms, and have been ready to inquire, whether they were for my own benefit, or for the benefit of others." "I have seen the great beauty of the Principle which we as a society profess. It has been my stay and solace from early childhood; and the more we know of it, the more shall we be satisfied that it is founded on the Rock of ages." At another time, after a solemn pause, in which he had evidently been engaged in silent supplication, he remarked with much humility and brokenness,—“I have not been permitted to see how this illness is to terminate. I have nothing to boast of; I have been an object of Divine mercy from my very childhood: and upon that I depend now. It is an unspeakable consolation to be permitted to see that an immortal crown is prepared for me.” After these expressions, his countenance seemed clothed with a sweet solemnity; and on being asked whether he had been asleep, he replied, “Oh! no: I have been in a far more delightful state than sleep.” He attempted to proceed, but his feelings overcame him.

On another occasion, he impressively repeated this text of scripture, “Unto us a child is born,—unto us a son is given,—and his name shall be called Wonderful, Counsellor, the Mighty God, the everlasting Father, and the

Prince of peace." And again, "We have an high priest, touched with the feeling of our infirmities."

As the disease advanced, his sight and hearing became almost extinct,—yet his mind continued clear. On being inquired of in a loud voice by one of his physicians, how he felt, he replied with much composure and serenity, "Very weak in body, doctor, but I cast all my care upon that Power which is over all, and above all."

After he had become unconscious of what was passing around him, his mind seemed absorbed in heavenly contemplation; and a few hours before his close, he repeated the declaration of our blessed Lord, "Lo, I am with you always, even unto the end of the world:" and then added with emphasis, "It is a truth;—it was declared by the Minister of ministers." And soon after he said, "His arm is not shortened, that it cannot save,—nor his ear grown heavy"—here his voice faltered, and he was unable to complete the sentence.

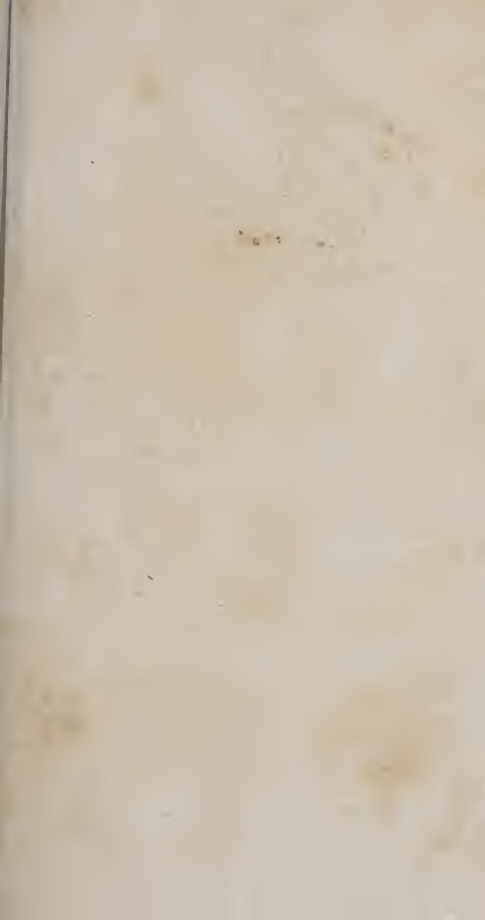
Soon after this, his expressions ceased to be intelligible, and he quietly departed this life on the morning of the 18th of the 3d month, 1840, in the sixty-first year of his age.

Thus closed the valuable labours of a beloved elder in the Truth, and of a christian philanthropist who was eminently useful in his day. By an early surrender to the tendering operations of Divine Love, and a devoted adherence to its manifestations, he was enabled to live the life of the righteous, and to finish his course with joy, having an earnest of a blessed immortality in the realms of bliss.

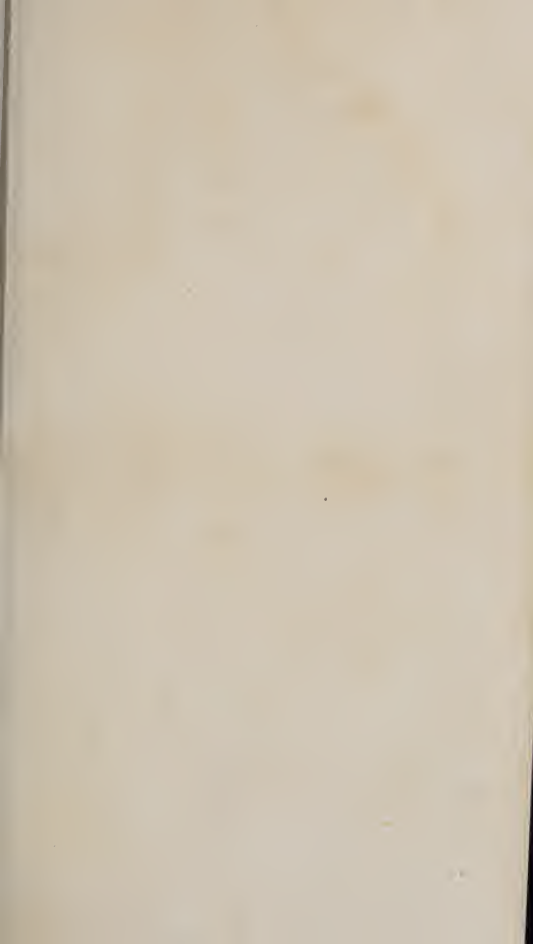
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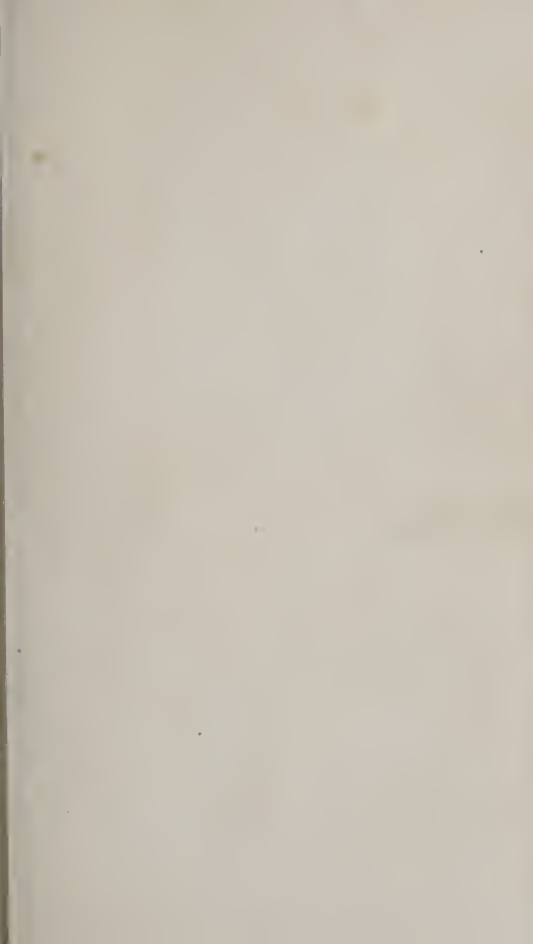
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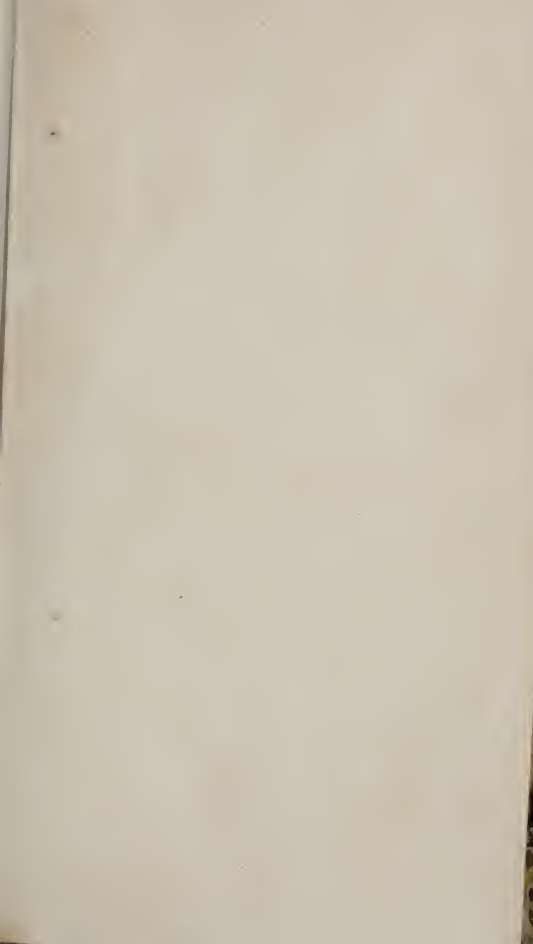












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